A RE-ASSERTION OF GRACE.

OR,

VINDICIÆ EVANGELII.

A Vindication of the Goſpell-truths, from the unjuſt cenſure and undue aſperſions of *Antinomians.*

In a modeſt Reply to Mr. Anth: Burgeſſes Vindiciæ Legis, *Mr.* Rutherfords *Triall and Tryumph of Faith, from which alſo Mr.* Geerie *and M.* Bedford *may receive a ſatisfactory anſwer.*

By Robert Towne.

Amer:

Quia Conſcientia ſua luce clareſcunt, alienis rumoribus ſordidentur.

John 16.2.

They will put you out of their Synagogues: yea, the time cometh, that whoſoever killeth you, will thinke that he doth God ſervice.

John 4.4.

Ye are of God, little children, and have overcome them; becauſe greater is he that is in you, than he that is in the world.

LONDON,
Printed for the Author, and are to be ſold at the Angell in Cornhill, 1654.

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The PREFACE.

THe Written Papers of this Booke, originally under the Authors owne hand, did accidentally fall under my view, by meanes of a faithfull friend and brother, who first gave me intelligence that there was such a Work in hand but not as yet perfected; & afterward obtaining a sight of it in its primary engrossings, he borrowed the same for a time, in which he might peruse and reade them over, and so in the interim, before they were returned to the owner, they came to me, the which When I had considered, I found therein a composure of very excellent matter, the Doctrine of the Law of God truly published in its lightening lustre, and native purity, drawne forth from under the vailing glosses With which it lay covered (the meere Inventions of Sathan transformed into an Angell of light) and restored to its former integritie, and proper use; as Psal. 12. Silver, tryed in a furnace of earth purified seaven times: So that Sinah's Thunderclapps, or the bolts of Horeb doe here appeare Shot out, the clouds and Pharisaicall expositions (darkning the counsell of God by words without knowledge) being dissolved and broken thorow. Job 38.

And moreover, that the fainting sinner might not utterly be excluded, I found comprized therein, the bringing to light of life and immortality through the Gospell, the opening of the kingdome of heaven the doores being largely expanded in Christs owne Way, and method of preaching; which reason, and the seede of the Serpent sowen therein (the enemie to the simple truth of God) hath endeavoured by all subtile workings, and secret insinuations, either wholly to shut, or else to open, and but to the halfe, by the key of such qualifications, that there is no possibility for any heart sensibly discovered, by the doore so opened, to enter in: Onely the hypocrite, who lives in a fooles paradise, (fraighted With a vaine imagination of his owne conditionall goodnesse) doth conceitedly sorme to himselfe to enter into the kingdome 2 Tim. 1.

6. domes of heaven, by that way which Sathan hath prepared and caſt up, but the iſſues thereof are the iſſues of death, leading to Jericho, the accurſed City; ſo that this he ſhall have in the end, He ſhall lye
Ia. 50. down in ſorrow; and becauſe he thinks that he ſeeth, therefore his
John 9. ſin remaineth: For the end cannot be enjoyed but only in God's own way, appointed by himſelfe, which way thou ſhalt finde moſt clearely held
John 14. out, and convincingly proved in theſe enſuing treatiſes, to be Chriſt himſelf, by whom the believing heart hath acceſſe to God, and comes with boldneſſe to the throne of grace, no man comming to the Father
John 10. but by him; And alſo, that he is the door, ready to entertaine and receive into peaceable habitations and ſure dwellings, all ſuch as are wounded with the invenomed arrowes of their hidden abominations, and ſtand trembling under the hand of God, fearefull of his fiery wrath, and juſtly deſerved indignation; which none may abide, nor otherwiſe can avoid. And that he is the truth of the brazen
John 3. Serpent which is lifted up upon the pole in the wildernesſe, not for the whole, but for the mortally wounded to look unto. And the water of
Pſal. 23. life to coole and refreſh the withered heart, parched with the heat of ſin; at the which, as ſtill Waters, the weake ſheepe may drinke, which otherwiſe were not able to ſtand in, or withſtand the boyſterous ſtreames, and hold its footing in the claſhing waves; ſo that out of
John 10. his belly flowes the Rivers of Living Water. And the good Shepheard, who fully manageth that relation for the good of his tender ones, he
Iſa. 40. feeds his Flock, like a Shepheard he gathers the Lambes with his
John 15. arme, and carries them in his Boſome, and gently leads thoſe that are With young. The Vine, in which the Branches live, and in whom his
Gal. 2. people enjoy their life by faith, being dead in themſelves through the
John 1. Law, ſo that What they have or enjoy doth proceed and iſſue from that
Coloſ. 1. Root ſo full of moyſture, of Which fulneſſe they receive, and grace for
Iſaiah 61. grace: They live, but it is in him who is their life: They are right-
Rev. 1. teous, and that compleatly, but it is through his Robes: They are clean-
Eph. 5. ſed and waſhed, but it is by his Bloud: They are accepted, but it is in
Eph. 1. the Beloved: They are adopted, but it is in the firſt begotten among
Acts 15. many Brethren: Their Hearts are purified, but it is by the faith of
Rom. 8. the Son of God: They are free from Condemnation, but it is becauſe they are in Chriſt Jeſus; for to ſuch there is no condemnation. Nay, reckon up all their participations, and we ſhall finde that they are in,
Coloſ. 1. and proceed from him Who is the head; that in all things he might have

the

the preheminence. So that, What have they, but they have received it? And a believing man may say most truely, In Christ I have and am all things, but out of him I am meerly nothing, nay lesse than nothing, and vanity.

And why should this Doctrine be so impugned? (but that the strong man armed and keeping his house, will not be quiet, for feare he should be dispossessed; but by all means possible, both as Fox and Lyon bestirres himself, that he may keep and retain his ancient hold) When as it ought rather to be highly extolled and magnified, in Heart, Presse, and Pulpit, seeing it lifts up and establisheth the mountaine of the Mic. 4.
house of the Lord in the top of the mountaines, and exalts it above the hills, and doth but fulfill that saying of Isaiah, *where the Prophet speakes in the person of God himselfe, Behold* my Servant *(meaning Christ)* Isa. 52.
shall deale prudently, he shall be exalted, extolled, and shall be very high, *though many should be astonished at him, because his visage (not appearing comely to the eye of flesh and blood) was so marred more than any man, and his forme more than the Sons of men. But* What God in Himselfe, or his Word, hath most highly *exalted, that Sathan (always an enemy to the truth of God, and the seed of the Woman) doth endeavour to depresse and trifle under foot: But* Maugre *all his enmity, the truth will break out from amongst all the thick clouds of slanders, and neither by his power nor policy shall be suppressed for he can but touch its heele: the Ensigne must be lift* Isa 11.
up for the distressed of the Nations to repaire unto and his rest shall be glorious; and he cannot let it, for its the worke of God in which he will be glorified, so that although the enemie come in like a floude, yet the Spirit of the Lord shall lift up a standard aginst him or put him to flight. But because he is the accuser of the brethren day and night, therefore he will never be quiet, but will returne afresh with a new encounter, so that it can never be expelled, that a truce shall be stricken, and a reall peace concluded betweene the seed of the Woman and of the Serpent, or that the child of the flesh will be at rest and sit still whilst he is in the recovery and view of the promised seed, or the child that is borne after the spirit. But what matter? for he that keepes Israel *neither slumbers nor sleepes, and these do but crack the shell (if so much) but cannot reach to the kernell. And the greatest enemies are those within, of a mans own household which solace themselves with the outward, but are a bane to the inner man, which daily*

accompany us, and are our bosome companions, nourished up together in and with us, and yet little do we perceive them.

I having lighted upon this Worke, and perceiving the maine scope thereof to tend to a vindication, and clearing of the bare and naked truth of God from aspersions of obloquie cast thereon, and such glosses under which it lay obscured, & a plain patheticall and free publishing of the Gospell, as the veine of good tidings, through which the blood of Christ runnes freely to sinners, did set pen to paper, and copy it out; and having so done, I returned the originall draught to the owner, but expecting a good while its coming forth in another garment to publike view under the Authours owne papers, and not hearing any thing of it, and the Authour living at a distance from me, I was afraide lest the child, through these nationall cumbers and troubles of late, should have beene smothered in the wombe, and not have beene produced to light in a current hue to the Judgement of all, that men might trie all things, but hold fast that which is good. And thereupon, I endeavoured that thou mightest have a sight thereof in this habit, in which it is now presented to thee, by making use of my owne papers. From the which if thou shalt (through Gods giving of the increase) receive the least profit, though but as a graine of mustard-seede, or satisfaction by the cleare light of the truth it selfe, in any one of the controversies agitated in the ensuing discourse, I know that the Authour will therein exceedingly rejoyce; delighting if in any thing he may be beneficiall to the Church, or the least in the Church of God. And I shall also receive the full recompence of my labour, if in the least manner I or rather God by me (as a weake instrument) should be pleased to doe any good, who am lesse than the least of all his mercies.

Thine in the Lord,

SETH BUSHELL.

AN ADMONITION To the READER.

Gentle Reader,

I Could not but give mine atteſt concerning this Author, and Booke, he being a perſon known unto me for many yeares, and I can juſtly witneſſe that he hath been, and is, a godly, faithfull, and painfull Miniſter, one whom I believe hath for many yeares taſted of, and enjoyed the truth, as it is in Jeſus, and walked blameleſly in the ſimplicity and power thereof. Having been made, through the grace of God, a conſtant, and zealous inſtrument to beare forth his teſtimony againſt all unrighteouſneſſe of men, fleſhly wiſdome, carnall formes, and legall worſhip (though through much perſecution, ſcandall, and ſuffering) wherein I judge him a faithfull ſteward of.

of the talent committed to his charge, being upholden through faith by the mighty power of God: And I cannot but much rejoice that God hath at this season drawne forth his spirit to oppose that Antichristian darkness, and fleshly wisdome that reignes in the children of disobediences, and I hope and pray that the Lord will blesse it to the same end, unto which purpose he commends it to all that know and love the Lord in truth and sincerity: Who remaines

The lowest and least

of Saints,

JO: WEBSTER.

Decemb. 26.
1653.

The Preface.

Christian and courteous Reader,

THere is a little book called *The Assertion of Grace*, printed without my privity by some welwishers to *the truth as it is in Jesus*, (if yet thou hast seen it:) That, with Dr. *Crisp*'s Sermons, and the *Honey comb*, being thronged with pikes of despite ever since their publication, have occasioned this *Re-assertion*, to rescue and vindicate (if it be possible) the credit and truth of each, wherein they have too long suffered.

The times are so frowning, and the fiery spirit of Indignation so overswaying, that I cannot promise, but rather do fear the not-printing of it. The Author is (as that faithful Martyr, *Englands Apostle*, as Mr. *Fox* calls him, said of himself) *ill-favoured to the world-ward*, more despised then the hateful Bat; yet he casteth it upon the venture, (as was *Moses* on the water.) Providence may so over-rule and order, that something of God appearing in it, with which being enamour'd, one or other may befriend it with a Printed-publication. But if it have not free passage, let it shame the Adversaries, being a witness of my confidence, but of their fear.

This is the grand Controversie in our Land this day. The bloody sword hath pass'd thorow it. The Prerogative Royal,

our Subject-liberties, eſtates, lives, are laid at the ſtake: But Free-grace is the richeſt and chief-Diamond belonging to the Crown of our King Jeſus; and what are all theſe that we hazard or can loſe, to our ſpiritual freedom, peace of conſcience, everlaſting life, and that exceeding glorious condition in Gods Kingdom! The loſs of one ſoul, the damnation of it in hell, is more conſiderable then all theſe; yea, if thou adde the whole worlds worth, it cannot by them all be ranſomed. Church-government is a fair flower, in its native and original purity, if ſo it could be happily planted, and made to grow: but this is the Prime-roſe of the Church-garland. What is Diſcipline to Doctrine? the moral and temporary education, to the ſpiritual regeneration, and endleſs bleſſedneſs? Indeed, I am in the loweſt Claſſis, the weakeſt and unfitteſt of all to undertake and manage this quarrel: I could wiſh it were done with far more dexterity, by one furniſhed with better gifts and leaſure. But I ſee a Providence herein: no man ſhews himſelf willing: I am engaged: and it is ordinary with the Lord to perfect his power in humane weakneſs. The inſtrument can want no vertue or efficacie, which he will uſe, to effect what he is pleaſed. Beſides, there is a prevalent, yea omnipotent power in Truth it ſelf, when it ſhews forth its native luſtre. All his adverſaries could not reſiſt the wiſdom in *Stephen*. Theſe men came forth *Goliah*-like, full of ſtomack, and with reſolution to lay all level with the earth; *Down with them*, down with theſe Antinomians, and ſons of Belial, even to the ground. But like ſome Meteors, that give a fiery flaſh of light a ſhort time, and for want of matter are forthwith ſpent and extinguiſhed: ſo theſe Champions ſpirits are now much cooled, and their courage abated. Look now on them, whom being at a diſtance defied the invincible Verity, how preſently upon the firſt Onſet their eyes be ſore dazled, and their mindes dazed, with the glory and preſence of it! Like them, *Pſal.* 48. 4, 5, 6.

4,5,6. they ſeem half vanquiſhed already: What may a few more rays and beams effect? I hope ere long to ſee my deſire, *viz.* the Truth cleared, and received in love by both ſides, and our ſelves happily fought to be friends. O our God! this is eaſie with thee. In the interim, do they not decline the battel, and yeeld in great part what was contended for? For, 1. Now they aſſert not that the Law is without a condemning power, but that it doth not actually condemn a believer. 2. The Covenant (though oppoſed at firſt) is now not properly conditional, ſaith Mr. *Rutherf.* the whole of it lieth on God, and is given and wrought of meer free grace. 3. The Law was ſaid to be the inſtrument of Regeneration and Converſion: but Mr. *Burgeſs* is brought to this, That it is a practical and operative mean appointed to work, *at leaſt in ſome degree*, that which is commanded. Mr. *Rutherford* giveth it a tender touch, as if he were afraid or unwilling to meddle much with it.

And they are pleaſed to miſtake the controverted points, and ſo to quarrel for what we never aſſerted, nor queſtioned: as, 1. They contend for the inherencie of ſin after juſtification. Who denied it? 2. That Chriſt was not intrinſecally and actively a ſinner. But who ever affirmed ſo horrid a blaſphemy? 3. That believers are ſubject to the Croſs. 4. Believers are to hate ſin, as ſin, though freed from the peril of condemnation, *&c.* Now who fight they againſt? they may ſeek their adverſaries. 5. We decry duties, ſay they; are againſt Repentance; teach that the Law is of no uſe; would caſt it out of the Church. But where do they read or finde theſe? The Accuſer of the brethren can help them to enough of the like ſtamp.

Alſo, in many other of the main things they ſtrangely ſhuffle and ſhift in the buſineſs: for though they make a fair flourish in the eyes of the ſimpler ſort, who are not able to look thorowly into them; yet a judicious ſpirit ſeeth their arguments

without nerves, or their grounds to be ſandie and failing. And Mr. *Burgeſs* (above all) hath deviſed unheard-of diſtinctions, and much quaint Divinity, all to ſupport their rotten and tottering tenets. And it is no ſin with them to bely, diſguiſe us, and with open mouth to declaim againſt us, as Antinomians, ſons of Belial, Seducers, Libertines, diſobedient, unholy, profane, *&c.* which are our genuine epithets, and right characters, ſaith their prime Doctor. Such lyes, indignities, and falſhoods, either are no breaches of their law, or it wanteth power to condemn them: they are priviledged for impunity. But this is to beget and breed miſconceits, and undeſerved hatred of our perſons in the mindes of people, that ſo the truth of doctrine may be ſuſpected and deſpiſed. But whoſo is wiſe will ſee with his own eyes, and not receive all by tradition. When ſhalt thou learn the pure and genuine Proteſtant doctrine, of a faithleſs Papiſt?

Doctor Tayler.

Laſtly, The maner of their proceeding againſt us doth convincingly argue their great diffidence in their Cauſe. For,

1. Motions for a loving and brotherly meeting and conference, or to write *pro & con*, or to ſet down the chief tenets of both ſides, that ſo they might be ſeen and examined, have ſtill been refuſed; whenas for number they were ten to one. Either we muſt go in their way without queſtion or ſcruple of any thing, or *Out with us*. Theſe are their own words.

2. Being writ unto, they would not anſwer. Yet certain of their noted diſciples have with oily words come and urged me, as the Jews did Chriſt, to ſpeak many things, ſtill ſaying they intended me no harm; I muſt not have ſuch a thought of them: and at our parting gave me the hand never to open their mouth more againſt me. And yet the next news was, (can you credit me?) that out of our Conference, miſconſtruing and perverting what was ſaid, they had compiled and exhibited to the Biſhop eighteen Propoſitions or Articles. By this kinde

of

of Miniſters and Profeſſors (who can ſet a fair gloſs on all their doings, pretending much of God, and for his Law) I have been brought into divers Courts, and into the High-Commiſſion-Court, where I was twice impriſoned, my Miniſtery reſtrained, and I compelled to attend the Court two yeers together: and all that while, nothing was proved, no adverſary would ſhew his face. At laſt, I was diſmiſſed, nothing worthy the leaſt puniſhment being found in me. Afterward, a Miniſter in *Lancaſhire* excepted againſt my Sermon, termed it *A diſh of poyſon*; and being much preſſed, through the importunity of one yeer, a Gentleman prevailed ſo far, that I ſhould know my error before four Divines of his own chuſing, ſo that they might be Judges. Motion was made, that I might name one; but it would not be granted. And the error was, that I ſaid *the Covenant of Grace was abſolute and free in reſpect of man.* The Divines were to his minde; he knew that beforehand: And they ſaid I was in the error. I deſired to know the Condition. The graveſt and prime of them (now ſcarce *ulli ſecundus* in the Aſſembly, *uti fertur*) anſwered, that *Good works* was the condition of it. Then I demanded, What was the condition of the covenant of Works; or wherein they differed? So in ſome paſſion and diſcontent they aroſe, and we parted. This was in the Prelates time. So not long after, I was cited again to *Cheſter*, where I found an odious black Bill exhibited by Sir *John Lucifuga*. Since that, I was ſummoned before the Miniſters at *Mancheſter*, where they charged me with old things. I told them, 1. I was falſly accus'd. 2. I had given ſatisfaction to the Court. But that ſhould not ſerve to acquit me, ſaid they. And a Miniſter, unknown to me, informed them, that he heard me deliver many *Antinomian* errours in *Stopworth*. Where prove that ever I preached, I would loſe my head. But I deſired to know ſome one errour, and could not. They voted me out of my place and Miniſtery, and by vertue of a pretended

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Ordinance of Parliament, commanded me to leave *Lancashire*, and would not let me ſtay out my Quarter: yet I did; and then a Writ was procured from the Colonels to apprehend and impriſon me. My offer was, To let me have juſtice, and I would juſtifie what I taught and held, and let them ſee their errours, (an eaſie thing to do:) but they refuſed. Then I went to *London*, with intention to Petition the Parliament: but friends who had better intelligence and experience, diſſwaded and deterred me. So finding little hope of relief, I returned, and removed my family into *Yorkſhire*; ſo giving place to their fiery zeal.

Gentle Reader; I have preſumed on thy patience, in ſetting down theſe paſſages: by which it is clear, that they ſeek themſelves, and not Chriſt and his Truth; and chuſe rather to uſe Club-law, as did *Cain*, the falſe Prophets, Phariſees, and Hypocrites in all times of perſecution, to extinguiſh or ſuppreſs the light of heaven, then that it ſhould diſcover their nakedneſs and ſhame.

If thou ask, *Why are they bent and enraged more againſt you Antinomians, then any other Sect?*

Anſw. They can tell thee great things; and would have thee believe we are unworthy to live in any Commonwealth. But the truth is, and many of them cannot be ignorant of it, we teach onely what is Orthodox, and the old-received truths of God: And do deſire no more favour, then what Juſtice can deny to none; *viz.* leave to ſpeak for our ſelves, before we be condemned. Onely they ſee the inconſiſtencie of divers of our Tenets with theirs: and Dagon or the Ark muſt fall: And how queſtionable and unjuſtifiable their aſſertions are to any indifferent capacity, viewing and conſidering them in the true light, and therefore would put out our Candle. It would make a Chriſtian face to bluſh, or his heart rather to bleed, to hear

hear what ſtuff they can put off and vent in their Sermons. I reſorted to their Exerciſes divers yeers, yet never heard one doctrine of Free-grace, of Chriſt, Faith, or Juſtification: Legal Reformation is taken for Regeneration and Evangelical Sanctification. I have ſpoken with old and zealous profeſſors, who knew not what it was to be juſtified by faith, except this was the meaning of it, That God would accept of them for their good works and duties. If any one (which yet Nature is principled for) be framed and brought ſomwhat into a Legal way, & to performances, he is judged a true Convert, and may ſet up his reſt. If they do well, they tell you they can believe ſufficiently: upon their kinde of works they build their faith. The Law is not preached as the miniſtry of death, to caſt down and to kill, that Chriſt may be the life and ſpiritual reſurrection: but the life that moſt ſpeak of, is to live and walk in the Law: yet *Paul* ſaith, *I by the Law am dead to the Law, that I may live to God*, Gal. 2. 19. I am reſolved of this, that if people had experience of a ſenſible death working in them by the Law, and that nothing but the curſe and wrath could be had in their works and ways; and had felt as ſenſibly a reviving and quickning in the faith and apprehenſion of Chriſt, there would be little ground of difference remaining: but till that be, or at leaſt, that the Law be preached for death, and not for life and peace, as too many do, how can the controverſie be ended?

But fleſh and blood may object, *What good ſucceſs can I promiſe to this my enterpriſe? I go againſt the full tyde and violent current of humane policie and learning of ſuch a religious multitude, all being combined and conſpiring againſt me. Are not my adverſaries in number infinite, rarely qualified, admired for ſanctity and zeal, backed and inveſted with worldly Authority, countenanced by the times, and the ſole-eſteemed pillars of the Church? What am I? how dare I oppoſe them? Who is my Patron?*

My

My anſwer is, 1. I do not come forth in mine own name or ſtrength, nor meaſure my ſelf with them; for then hope of prevailing is gone. But when God is ſet againſt them, and his invincible Verity, ſo oppoſed by them, how vain and light then are all theſe powers and excellencies? 2. I have been carried againſt the ſtream almoſt theſe twenty yeers, yet they could not prevail, by reaſon of the Lords ſtrength and preſence. 3. However the voyage fall out, I have not much left to loſe, onely my outward liberty in part, and a few days, it may be, of my natural life can be in jeopardy. And hath the ſacred Truth of God, and the deſired good of his Church been ſo prevalent, that for their ſakes I have ſuſtained ſuch loſs, ſuffered ſo many things already; and ſhall I now ſhrink, or be unwilling to ſacrifice the loan of what is remaining? The Lord leave me not to that temptation. 4. In all their oppoſition, I ſee nothing to convince, but am rather thereby confirmed. They would ſee a mote in Dr. *Criſp*'s eye, but will not ſee a beam in their own. If to my ſelf I were guilty of any their unworthy imputations, or of doing or yet offering a hundredth part of that wrong I received from them; or if my conſcience did not witneſs with me, that I had ſought to give unto them all poſſible ſatisfaction, more then was deſired, or would be accepted of; then I ſhould not have that inward peace and contentment which now I enjoy. And 5. laſtly, why ſhould I deſire a Patron, and ſo become injurious to any in engaging them, or rendering them to be ſuſpected? I know the Truth is able to protect it ſelf, and the ſervant of it: and further then I am found in the way of Verity, I ſeek no ſhelter. *The Name of the Lord is a ſtrong tower: the righteous runneth into it, and is ſafe.* Prov. 18. 10. *Thou Lord haſt ſeen it; for thou beholdeſt miſchief and ſpite to requite it with thy hand. The poor committeth himſelf unto thee: thou art the helper of the fatherleſs.* Pſal. 10. 14.

R. Towne.

Vindiciæ Evangelii:

OR,

The Vindication of the Gospel from the unjust Censure, and all Aspertions of *Antinomy*.

Or,

A Reply to Mr Anth: Burgesse's *Vindiciæ Legis*, &c.

SIR,

YOur other Advantages are many; but God and his Truth are with us, therefore we may be confident in our just Cause and Quarrel and the Victory is certainly ours. Your whole Colledg and Assembly approve of and commend your Book; that is, I confess, cause of sadness and grief to my spirits, but not one jot of terror: Truth is of more weight and authority with me, then the Consent and Judgment of all the Learning and Principalities in the world;

and as *Luther* writ to K. *H.* 8. *I prefer one Paul before a thouſand Thom. Scotus, &c.*

You anticipate our expectation of your future Reply, in your *Preface to the Reader*; I hope you will not: for I perceive by this, that the light of Truth hath almoſt overcome you; a little more glory of it may happily both convince and convert alſo. But your Ground or Reaſon of not Replying, is a too over-weening conceit and high eſteem of this your elaborate and profound Treatiſe, which is become as a Sun, newly riſen in our Church; the which, if it let us not ſee what is Truth, what is Error, a thouſand Suns cannot. It had been well, if you had brought one of the leaſt beams of the true Sun. In *Iob* we read of one who *darkned knowledg*; and I am ſure the true *Sun of Righteouſneſs* doth not ſhine forth to the world any more clearly by theſe Lectures. To ſay no more.

So in the Cloſure of your ſaid Preface.

I could reduce all your Exceptions, and the Points in controverſie, to a few Heads, which I find diſpread, and infinitely repeated; but then perhaps you would think your ſelf ſomewhat wronged, or elſe the Reader would not be ſo fully ſatisfied: Therefore, as you do, ſo I am enforced to ſet before him the ſame diſh of ſodden Colworts, *uſque ad nauſeam*; and yet leaſure will not ſerve (it would prove alſo too tedious) to ſpeak to all your Book: My intent then is only to examine what you writ againſt your ſpecial eye-ſore, the *Antinomian*, how candidly you deal with him, and how ſolidly you confute his Poſitions or Tenets.

LECTURE I.

Mr. *B.* Text, 1 *Tim.* 1. 8, 9. *Knowing the Law is good, if a man uſe it lawfully.*

Anſwer. In Page 3, and 4. you ſay, the Law is good in three ſeveral Reſpects; in the proſecution of all which, I could except againſt divers things, but that I ſhall have often occaſion, and a more proper place to ſpeak them all afterwards.

Mr. *B.* pag. 4. *It* [the Law] *is good in reſpect of the Sanction of it; for it's accompanied with Promiſes, &c. and therefore the Law doth include Chriſt ſecondarily and occaſionally, though not primarily.*

Anſ.

Anſ. I ſtand muſing at this your Novel-aſſertion, That the Moral Law (for of this you will have us to underſtand you, not of the Ceremonal) doth include Chriſt; whereas the Apoſtle ſaith, *Rom.* 3. 21. *That the righteouſneſs of Faith is revealed without the Law:* And *Gal.* 3. 11. *The Law is not of Faith.* Now if the Doctrine of Chriſtian Righteouſneſs and Faith be not contained in the Law, I ſee not how Chriſt ſhould be there included. And yet you preſently add, *It's true, the righteouſneſs of the Law and that of the Goſpel differ* toto cœlo: *We muſt place one in* ſuprema parte cœli, *and the other in* ima parte terræ, *as Luther.* Now I thus argue: 1. Chriſt and his Righteouſneſs are inſeparable: If Chriſts Righteouſneſs (which is the only Righteouſneſs of the Goſpel) be as far above, and out of the bounds of the Law, as the higheſt part of Heaven is diſtant from the loweſt part of the Earth, then it is impoſſible that Chriſt ſhould any way be included in the Law. Or, 2. You will make the Law more capacious, and of far larger extent, then is the righteouſneſs of it; ſo that the righteouſneſs of the Law muſt be kept below, but the Law it ſelf filleth Heaven and Earth, or is above as well as below, even where Chriſt is. This is your New Divinity, a late Upſtart. It is ſtrange to ſee what ſhifts you are often put unto, and how to ſtrain your wits (if not conſcience alſo;) for as you want no good-will to maintain and uphold the toʼring Miniſtry and Doctrine of your Party, ſo perceiving Dr. *Taylor* and others in a way ſcarce juſtifiable, and to uſe Arguments and diſtinctions not ſolid, and ineffectual to convince the Adverſary, or to confirm your Opinions, you are thus reſolved to go in an unbeaten and new-found path, in hope to effect your deſire. But to proceed. And know alſo that your ſaid Author, Dr. *Luther*, ſaith, *That Chriſt is no more in the Law, nor yet the Chriſtian, then Chriſt is now in the grave, or Peter in the Priſon.* Again, ſaith he, *A believer is out of the limits of the Law, in another Kingdom,* &c. How far your *ſecondarily and occaſionally* ſhall be made to extend, or how you will expound them, I know not: you promiſe more hereafter; that is a *ſuperſedeas* now.

M. *B. It's the hardeſt task in Divinity, to give them* [Law and Goſpel] *their bounds.*

Anſ. Yet you have undertaken that task, and preſume to have done it, *magnis excidis auſis.*

M. B. *It's true, if we take Law and Goſpel in this ſtrict difference, as ſome Divines do, that all the Precepts wherever they are, muſt be under the Law, and all the Promiſes be reduced to the Goſpel, whether in the Old or new Teſtament; in which ſence Divines then ſay,* Lex jubat, & Gratia juvat; *and* Lex imperat, & fides impetrat: *then the Law can have no Sanction by the Promiſe: But where can this be ſhewed in Scripture?*

Anſ. What ſtruggling is here to evade? Your reading exceeds mine; I remember none who ſo reduced and marſhalled Precepts and Promiſes: If I credit you in this, it is not material. I am ſure, that all Orthodox Divines I read, and the Scripture, do witneſs, That there be legal Promiſes which be conditional: As, *He that doth theſe things, ſhall live in them, Gal.* 3. 12. And *to them who by patient continuance in well doing ſeek for glory, and honor, and immortality, is promiſed eternal life, Rom.* 2. 7. And that the Goſpel-Promiſes are abſolute and free, being onely founded in Chriſt, in whom they have their ſanction and eſtabliſhment; 2 *Cor.* 1. 20. *All the Promiſes of God in him are Yea, and in him Amen, unto the glory of God by us.* Secondly, *Auguſt. Luther, Calvin, Zanchy, Melanthon,* with others, in whom we read thoſe expreſſions, and the like, *viz. That what is only propounded and commanded in the Law, is obtained, wrought and eſtabliſhed by the grace and faith of the Goſpel;* according to that in *Rom.* 3. 31. *We through faith eſtabliſh the Law.* Theſe Authors, I ſay, do yet make a clear difference between Evangelical and legal Promiſes, and therefore cannot be underſtood in this your ſence. But laſtly, If the Spirit do convert, quicken, and give power by the Precepts, and in and by commanding, God do convey his grace of Regeneration, (which is your Opinion) then this queſtion is to no purpoſe, Whether all the Promiſes be reduced to the Goſpel, or not: Neither can it be truly affirmed then, That the Law is eſtabliſhed by the grace and faith of the Goſpel, which yet is both according to the verity of Scripture, and the Teſtimonies of all Authors, as is already ſhewed. Now let the Reader judg, or your ſelf, whether the Law can have Sanction by promiſe, or no.

Promiſſ. aliæ conditionales viz. legales, Evangel. gratuitæ. Mela.

M. B. *I wonder much at an Antinomian Author, ſaying,*

It

It cannot be a Law, unleſs it alſo be a curſing Law, Aſſert. of Gr. p. 31. *For beſides that, the ſame Author doth acknowledg the Moral Law to be a Rule to a Believer*; *and* regula *hath* vim præcepti, *as well as* doctrinæ.

Anſ. The Author you mention doth grant the Law to be a perpetual and inviolable Rule of Righteouſneſs; but that it is a Rule to a Believer, *quatenus talis*, he will not grant. 2. It is true, it hath *vim præcepti* as well as *doctrinæ*, and ſo it hath *vim damnandi*, a power to curſe, as he there affirmeth, and you neither have nor can refute.

M. B. *What will he ſay to the Law given to Adam, who yet was righteous and innocent, and therefore could not be curſing or condemning of him?*

Anſ. You mean not, that the Law had no power to curſe and condemn, becauſe *Adam* was innocent; for you grant it had that potentially, though not actually: If then it did not actually curſe, it was not becauſe the Law wanted that power, but in that ſtate of innocency there was no place nor reaſon actually to curſe. Henceforth wonder not at the Author for ſaying the Law hath power to curſe (which is denyed by Dr *Taylor* and your ſelf,) but wonder at your own overſight, who while you would oppoſe and confute your Adverſary, do grant and affirm all he requireth: And yet in your Lect. 6. you deny this power to curſe to be any eſſential part of the Law. When *Adam* had ſinned, whether did the Law actually condemn or no? If yes, I demand then, whether it were by that authority and power it had before, or ſome new and further power was given it upon the fall. Did not the Law ſay to him, yet in innocency, *What day thou eateſt of that tree thou ſhalt dye? Gen.* 2. How was it, that it threatened death, and forbad the eating under ſuch a fearful penalty, if it had yet no power to execute and inflict the ſame? You muſt now yield and ceaſe, or fight on with your own ſhadow.

M. B. *In reſpect of the Uſe of the Law to Believers: It hath this Uſe,* 1. *To excite and quicken them againſt all ſin and corruption, &c. becauſe none of the godly are perfectly righteous, and there is none but may complain of his dull love, and his faint delight in holy things; therefore the Law of God by commanding doth quicken him, &c. Have not Believers*

Crooked-

Crookedneſs, Hypocriſie, Luke-warmneſs?

Anſ. The love of God in Chriſt revealed and ſhed abroad in the heart, doth quicken; but the ſimple Command of the Moral Law, can never effect what you ſay: He that loveth the Lord, hateth ſin; but *we love the Lord*, not by reaſon of the Law requiring it, but *becauſe he hath loved us firſt*, 1 *Joh.* 4.19. and that we be born of God, and know God in his Son. It's ſtrange Divinity, that the fleſh and wickedneſs of our nature ſhould be cured or weakened by the Law: It may diſcover the malady or diſeaſe, but not remedy it: Put the Law to the old man, it will revive and quicken it indeed, but not to goodneſs, if we may believe either Scripture, or our own experience. *The ſtrength of ſin is the Law*: 1 *Cor.* 15.56. And *Rom.* 7.9. *When the Commandment came, ſin revived, and I dyed.* Such is the poyſonful enmity in us by the firſt *Adam*, that it maketh head againſt the plaiſter of the Law, being applyed unto it: The old man or fleſh is enmity to God, and all goodneſs, *Rom.* 8. 7. and the more it is ſtirred and quickened by the Law, the more it is enraged: But contrarily, the Head of the Body (that is, the Church) is Chriſt, from whom it hath nouriſhment miniſtred, and ſo increaſeth with the encreaſe of God; and by this means the body of ſin is weakened and aboliſhed, *Coloſ.* 2.19. Our Sanctification is not begun nor perfected by legal precepts and preſſings, but by our true and effectual union with Chriſt; *Joh.* 15.4. *As the branch cannot bear fruit of it ſelf, except it abide in the Vine; no more can ye, except ye abide in me.* Verſe 5. *He that abideth in me, and I in him, the ſame bringeth forth much fruit: for without me ye can do nothing.*

M.*B.* In the third Uſe of the Law, pag. 9. *How abſurd then are they, that ſay the preaching of the Law is to make men truſt in themſelves, and to adhere to their own righteouſneſs?*

Anſ. It may be truly ſaid, that too many ſo preach the Law, that they eſtabliſh mans righteouſneſs: for this is in the mouth of divers; The Miniſter ſaith, *Do well, and have well*; and we are taught, *That the way to come to glory in Heaven, is to glorifie God on Earth by good works: Chriſt ſaveth none but holy ones, &c.* If the Law were uſed to diſcover ſin, not to cover it; to weaken and deſtroy, not to ſtrengthen and build up; to binde and caſt

out

out, not to looſe, releaſe and admit: if the Vail were taken off *Moſes* face, and the glory of God in his fiery and terrible Law did break forth, ſo that all found it to be a Miniſtration of death and condemnation; this would be a mean to kill and overthrow all ſelf-confidence and boaſting: But who doth make that uſe of it? Not one of twenty: and your ſelf cannot receive the Law and digeſt it under ſuch a terrifying and damning notion.

M. *B.* pag. 11. *The Antinomian, before he ſpeaks any thing againſt or about the Law, muſt ſhew in what ſence the Apoſtle uſeth it.*

Anſ. Your *Antinomian* is as good a friend to the Law as your ſelf: neither do you, nor yet can you make it appear, that he ſpeaks one word againſt the Law. You are too bold in ſaying that the Apoſtle argueth againſt the Law in any ſence: but if you ſo charge him, your Conſcience may give way to ſlander us.

M. *B.* 5 *Caution*, pag. 13. *To diſtinguiſh between a Believer and his perſonal acts; Believers ſins are condemned, they are guilty of Gods wrath, though not their perſons.*

Anſ. This your nice and groundleſs diſtinction was Dr *Taylors* ſhift, as it is yours: You might have ſeen the vanity of it in the *Aſſertion of Grace*; or at leaſt have conſidered how to ſatisfie the Objections againſt it, before you preſent the world with it afreſh. 1. The Scripture maketh the guilt and curſe to redound upon the perſon, as *Gal.* 3. 10. *Curſed is every man that continueth not in all things which are written in the Book of the Law, to do them.* 2. In your dayly repentance, or confeſſion you make in your prayers, do you not judg and condemn your ſelf for your ſins, whereof Conſcience doth accuſe you? What a ſtrange expreſſion is it, that *ſins are guilty of Gods wrath?* 3. If no guilt redound upon the perſon, there is no more need of Chriſts blood to cleanſe, acquit and juſtifie, and to be a continual propitiation for ſin: The Promiſe is vain, and Faith of no effect, unleſs you will ſay, that you believe dayly to ſecure, not your perſon, but your ſins from wrath. 4. And the true reaſon why the ſin, guilt and curſe redound upon any perſon, is, becauſe he is put and placed under the Law, which revealeth wrath; and why all is kept off the Believer, it is not becauſe the Law hath loſt its power to accuſe,

cuſe and condemn, as you would bear us in hand, but becauſe he is *not under the Law, but under Grace, Rom.* 6. 14. *Gal.* 4. 4. Chriſt hath ſatisfied for him, taking all his ſins, guilt and curſe unto and upon himſelf, and God hath juſtified and ſet him free; ſo he liveth in peace and at reſt by Faith in Chriſt, who loved him, and gave himſelf to redeem him. Alſo the grace and benefit of his Juſtification doth in ſome ſort redound upon the actions of a Believer: For was it not by his Faith that *Abels* ſacrifice pleaſed God? *Heb.* 11. 4. There is no ſuch purity, perfection or dignity in the beſt thing you can do, which of it ſelf, ſimply conſidered, can procure or finde acceptance with God. The Scripture and all Orthodox Divinity do hold forth Chriſt only as the ground and reaſon of all acceptation of man, his works and ways: 1 *Pet.* 2. 5. *Ye are an holy Prieſthood, to offer up ſpiritual ſacrifice, acceptable to God by Jeſus Chriſt.* You lay Dr *Criſp* is wide, and ſee not your ſelf out of the way of Truth and Charity. A man under grace is no more under the Law; he is dead to the Law, that he may live to God: *Gal.* 2. 19.

M. *B.* 6 Caution. *Law is not to be decryed, becauſe we have no power to keep the Law.*

Anſ. Who cryeth down, or ſpeaketh againſt the Law? You cannot ſhew or name any. And who are ſo much againſt the Law as your ſelves, who are become vain and needleſs Advocates for it? The blinde Phariſees pretended moſt zeal for God and his Law, who were yet in the ſtate of enmity; and by reaſon of their inward malice and envy againſt Chriſt, oppoſition and hatred of the truth of his Doctrine, falſe accuſations, and ſeeking to entangle and bring him into danger, they lived in the continual breach of the Law. Well, it is too evident, that you, with thouſand others of your Fraternity, ceaſe not to quarrel with, except againſt, and to condemn us for *Antinomians*, and yet no demonſtrative proof is extant of any ſuch Error or guilt. It is eaſie to lay on load of accuſation upon Innocency it ſelf (hence ſuch aſperſions and indignities caſt upon *David*, *Paul*, and that immaculate Lamb *Chriſt* himſelf) if the corrupt heart within give way, and be bent thereunto: *How weak is thy heart, ſeeing thou haſt done all theſe things! Ezek.* 16. The weakeſt and worſt ſort have been the moſt zealous and confident accuſers. *We know*, ſay the *Jews*, *that this*

man Christ, is a sinner, Joh. 9. 24. yet they knew no such thing by him. *What accusation* (saith *Pilate*) *bring you against this man? They answered, If he were not a Malefactor, we would not have delivered him unto thee, Ioh.* 18. 29. 30. If so many of that Religion say it, it is unquestionably true, though there be no reality nor jot of verity in the accusation; yet know it, that it is an *Antinomian* part to slander and miscal, and to make no crime to appear. Thus may the greatest delinquency and guilt of *Antinomianism* be layd at yours and your fellows doors. *There is one that accuseth you, even Moses, in whom you trust; Joh.* 5. 45.

M. *B.* Ibid. *It is an expression that an Antinomian useth: The Law,* saith he, *speaketh to thee, if troubled for sin.* Do this, and live. *Now this is as if a Judg should bid a Malefactor, If thou wilt not be hanged, take all* England, *and carry it upon your shoulders into the* West Indies: *What comfort were this? Now doth not the Gospel, when it bids a man believe, speak as impossible a thing to a mans power?* Dr. *crisp.*

Answ. Doth the Doctor in this saying decry the Law? Your own words, and judgment too, do import the like impossibility. What a sinister minde is this? But all, if voyd of prejudice and partiality, may clearly see by this his expression, that Doctor *Crisps* main desire, design and scope was to instruct, erect and comfort a poor distressed and troubled Soul, and that therefore he so applyed and ministred Gospel-Cordials. Observe the ground and reason of his words, [*if thou be troubled for sin,*] and then you have no cause so to reprove and censure him as you do. 2. His counsel and direction differ much from theirs of your way, who in such a case bid the dejected man to desire promise, and endeavor his utmost to do and walk according to the Law, and so put him in hope of mercy, in that (as it is taught) the Law is mitigated, Evangelized, God accepteth the will for the deed, &c. The Doctor wisely telleth him of the impossibility of making his peace that way (knowing also how apt every one is to take that course) that so he may utterly despair of himself, self-doings, and active righteousnes, and more readily hearken to the voyce and tydings of the Gospel only. And 3. though to believe be as impossible to mans natural power, yet it followeth not, but that he is rightly put upon

the believing the Gospel; as *Paul* did bid the Jaylor, *Act.* 16. *to believe in the Lord Jesus, that he might be saved.* The believing way is the only way of life, peace, and Salvation; and the Gospel is to be preached for the obedience of Faith, *Rom.* 1.5. You seek a knot in a rush.

M. *B.* 7 Caution. *I much wonder at one speaking thus:* The Law doth not only deprive us of comfort, but it will let no body else speak a word of comfort, because it is a rigid keeper: *and he confirmeth it by that place* Gal. 3. 23. *But how short this is, appeareth,* 1. *Because what the Apostle calleth the* Law *here, he called the* Scripture *in general before.* 2. *He speaks it generally of all under that form of* Moses *his Regiment, so that the fathers should have no comfort by that means.*

Answ. Your Margin might have directed us to the Author or Book, if not to the page and place where: that had been candid; for the circumstances there would have given much light. Many sentences of your own if singled & separated from what precedeth, would speak strangely, and make a harsh sound. I think that the expression which occasioneth so much admiration in you, is either D *Crisps*, or some other reputed *Antinomians*, and his words are Allegorical: Though *Pauls* friends had free access, and might minister unto him, *Acts* 24. 23. yet many a Martyr in *Queen Maries* time had not that favor: So the Law, being a spiritual Jaylor to the Conscience, suffereth none in a Legal way to comfort it; no work, no duty, performance, or reformation; nor man, nor Angel. The Law came by *Moses*, but Grace, Pardon, Peace, Favor, Life, Consolation, by *Jesus Christ.* 2. That place, *Gal.* 3. 23. doth sufficiently confirm it, and hath been used for that purpose by such Divines as you have no exception against. 3. Your Reasons are invalid: For first, That Scripture in general is the Law, or nothing in the Scripture but the Law, which concludeth all under sin, *Verse* 22. Secondly, Grant that it is meant of all, even the *fathers* also under that regiment, according to the History, and it is true that they had no comfort that way, but by that hope to be brought in afterward, *Heb.* 7. 19. Therefore the phrase is, *They waited for the Consolation, Luk.* 2. 25. and *looked for Redemption*, Verse 38. Yet besides that, there

there is a myſtical and ſpiritual meaning of that place, as is granted by moſt; and therefore it was alledged.

M. *B.* 1 Uſe of Inſtruction: *Law is good, if uſed lawfully, &c.*

Anſw. And is this a lawful uſe of it, to nick-name and miſcal your Brother, ſlander, falſly accuſeth him, ſaying, He is againſt the Law, deſtroyeth it, maketh it contrary Chriſt and his Goſpel? &c. Look on your inward diſpoſition, frame of ſpirit, and ſuch outward expreſſions as theſe, wherewith you have ſo preſented mens eyes and ears, by Pulpit and Preſs, in this cryſtal glaſs; and ſhame may cover your face, and you be brought to ſuch ſilence, that you dare never open your mouth in this way.

LECTURE II.

1 Tim. 1. 8, 9. *Knowing the Law is good, &c:*

Mr. *B.* In his firſt way of abuſing the Law: *He preacheth the Law unprofitably, not only that darkeneth it with obſcure queſtions, but that doth not teach Chriſt by it: and I ſee not but that Miniſters may be humbled, that they have preſſed religious duties, but not ſo as to ſet up Chriſt: and hereby people have been content with Duties and Sacraments, though no Chriſt in them.*

Anſ. 1. I dare appeal to any of your conſtant Hearers, or to the diligent Reader of this your Book, whether any (though you pretend the contrary) did more darken the Law with obſcure queſtions, and vain-jangling about it. 2. You are ſingular, that will have a Miniſter teach Chriſt by the Law: We may all come to your School to learn this new way. I muſe what a Chriſt the Law ſetteth forth; it is moſt like, you mean the ſetting up of Chriſt by preſſing religious duties, as your own, and next expreſſion is; which is a moſt ſtrange, yea and impoſſible way to any that knoweth, or ever received Chriſt truly. 3. I would take you in the beſt ſence, if I could yet make any good and ſound ſence of your words. Have you perceived indeed any ſuch failing in Miniſters, that they may be humbled for preſſing dutyes, ſo as they have not ſet up Chriſt? Your Charge is heavy, on whomever it

lighteth: but you are ſo wiſe as to beware of putting your hand into that Hornet's neſt, for fear they flie not alſo about your ears: ſave your skin, and meddle not too much with that *Noli me tangere*; *If I preach Circumciſion, why do I yet ſuffer perſecution? then is the offence of the Croſſe ceaſed*, *Gal.* 5. 11. But you would have religious duties preſſed ſo as a Chriſt may be in them; what, and not a Chriſt without them, a naked Chriſt, But Chriſt inveſted and clothed with works, as Mr. *Fox* his complaint was to *Queen Elizabeth*? yea firſt a Chriſt, and then duties. Let the poor, ſinful, miſerable and loſt ſoul firſt be united and married to him, *in whom dwelleth the fulneſs of the Godhead, and in whom ſhe is then compleat, wanting nothing*, *Col.* 2. 9, 10. then tell of duties: The true Chriſt wil be all, or none; he will be alone, without the joyning or mixture of duty; as Chriſt hath ſatisfied the Father, ſo that in him he is well pleaſed: ſo are we to preach him and the unſearchable treaſures in him, that he alone may ſatisfie the Conſcience, give true reſt to the ſoul, be the way to favor, peace and life, and be the reaſon and ground of all reſpect and acceptance: thus a dejected and diſtreſſed ſoul may know and receive him aright, and finde ſure and everlaſting conſolation; and then may your duties and performances have their due place, ends and praiſe, with no danger. But if you can make all your duties of pure and meer Chriſt, you are a ſtrange Alchymiſt; this is ſuch Chymical Divinity, that I cannot skill of, nor well underſtand. Laſtly, You ſay, people have been contented with Duties and Sacraments, though no Chriſt in them, ſtill laying the blame of this upon the Miniſters. What I except againſt here, is, that your words import, the people ſhould have Chriſt in duties, as he is in Sacraments: which is dangerous, or at leaſt doubtful in the meaning. As duties do differ much from Sacraments, (duties being our work; what is wrought in and by the Sacraments, is properly Gods Act) ſo Chriſt is ſo preſent in the Sacraments, that there he is repreſented, and exhibited: which I hope you will not affirm of your duties. You have many ſuch dark and difficult phraſes, which the ſimple by miſtaking may be miſlead.

Mr. *B.* 5. *When they do oppoſe it to Chriſt*, &c. *and to compound Chriſt and the Law together, is to make oppoſition: there can no more be two Suns in the Firmament, then two things*

to

to juſtifie: there the reconciliation of the Law and Chriſt cannot be in matter of juſtification, by way of mixture.

Anſw. As the *Iews* error was to oppoſe the Law to Chriſt in juſtification, ſo it is your Error to oppoſe them in ſanctification: which you contend to be by the Law: Chriſt of God is made unto us, as Righteouſneſs, ſo Sanctification, 1 *Cor.* 1, 30. 2. If their compoſition of Chriſt and Law was oppoſition; can your compounding of them be any other? yea you include Chriſt in the Law, which they never did. 3. As two things cannot juſtifie, ſo Chriſt and Law both cannot ſanctifie; therefore the reconciliation of Chriſt and the Law, cannot be neither in matter of Sanctification by way of mixture.

M. *B.* In 8 way thus. *And certainly for this twofold end, I may think God ſuffers this Antinomian Error to grow: 1. That Miniſters may humble themſelves, that they have not ſet forth Chriſt and grace, in all the glory of it— How much more may we ſay, that in many Sermons, in many mans Miniſtry, the drift and end of all his preaching is not, that Chriſt may be advanced?*

Anſw. The Error is yours, who call light darkneſs. We belong to Chriſts Barn-floore; your looſe tongue is not the Fan to ſeperate, nor can all this boiſterous winde blow us away. The Doctrine is of God, (you had need take heed how you fight againſt it) he hath planted it, and will defend and water it: therefore it ſhall take root, flouriſh and proſper; what you imagine or practiſe againſt it, is a vaine thing, *Pſal.* 2. 12. There is an Election of Grace, who ſhall receive it though others be blinded and hardened; and for their ſakes God will have it preached, and diſpread, maugre all malice and ſpite of man. And therefore Miniſters may be humbled, that they have ſo much doted upon the Law of works, that Chriſt, and the riches of his grace, hath been, like the chief Corner-ſtone, deſpiſed by the builders. It ſeemeth, you know many a mans Miniſtry guilty herein; and about twenty years ago, there were fourty for one now: So hath God been pleaſed to cauſe the Sun of righteouſneſs to come from under the clouds. But be bold, and let them hear it again; they take you to be one of them, a fellow-worker, a friend: your reproof will be well taken, and digeſted, much rather now then heretofore.

Aliquis ſuæ uſus in illo.

Mr.

Mr. *B.* 2. *Another end may be, to have theſe truths beaten out more—the grace of juſtification, becauſe not only of Papiſts, but Antinomians.*

Anſ. And why becauſe of the *Antinomians*? For their ſakes doubtleſs it is, that the moſt acceptable Doctrine of free-grace doth ſo glorioufly ſhine forth: and alſo, if the world have any more inſight into that myſtical Article of Juſtification, by theſe labors of yours, or of others of this kind, thanks may be given to the *Antinomians*, as you ſtill call them. *Some preach Chriſt, even of envy and ſtrife, and ſome alſo of good will: the one preach Chriſt of contention, not ſincerely, ſuppoſing to add affliction to my bonds: but the other of love,* Philip. 1. 15, 16.

Mr. *B. Luther ſpeaks in his Commentary on* Geneſis, *much againſt* Antinomiſts.

Anſw. But how unlike are your *Antinomians* to thoſe? even as you are to *Luther*.

Mr. *B. But yet, becauſe people are fallen into a formality of truths, it is good to ſet up Chriſt.*

Anſw. Then if other truths were in power, you ſee no need nor would have any care to ſet up Chriſt. And what availe all other truths beſides Chriſt, who is all in all? The great Apoſtle *Paul* deſired to know among the *Corinthians*, not any thing, ſave Jeſus Chriſt, and him Crucified, 1 *Cor.* 2. 2. All other learning will ſpoile us, if it be not after Chriſt, *Coloſ.* 2. 8. Is there any foundation but Chriſt? doth not all light, life, power, peace, conſolation, goodneſs, felicity, flow from Chriſt? What a god, or Idol rather, do you, or your people worſhip, draw nigh unto, know, put confidence in, out of Chriſt? All religion and performances be as a dead and ſtinking carcaſe, without faith in him. *Paul* counted all other things but loſſe and dung, for the excellency of the knowledg of Chriſt Jeſus, *Philip.* 3. 8.

But give ear, you fellow-Miniſters, and profeſſors all, to what your Champion here ſaith. If Chriſt had been truly ſet up, ſuch falling into formality would have been prevented; and now no remedy againſt this grievous malady, but the advancing of him. Law, and preaching of works never ſo zealouſly, cannot effect the cure. And yet obſerve how in the cloſure, and firſt Uſe of this Lecture he ſaith, How uncharitably and falſely many men charge it generally upon

on our godly Miniſters, that they are nothing but juſticiaries and leagal-preachers! for do not all ſound and godly Miniſters hold forth this Chriſt, this righteouſneſs, this way of juſtification? *&c.* may not theſe things be heard in our Sermons daily? Now, Sir, compare that with this your own charge in this place; alſo, how then is it you ſo complain of formality, for which cauſe you would have Chriſt ſet up? how it is with you now, I know not; but let me add this, That where I have been, (and there was no want of outward profeſſion and zeal) your choice profeſſors (*etiam Theologi*) were ſo ignorant of juſtification, the righteouſneſs of faith and Chriſt, that they ſayd they never heard that Doctrine before. And being examined further, they replyed that their duties and ſerving of God was their faith and way of peace, *&c.* Theſe were men of greateſt note, and long ſtanding; and ſeeing their error laid open, their foundation ſandy, and their *Babel* like to fall, many of them began to oppoſe and perſecute; ſome are yet alive: And I continuing, through the good hand of God, in *Lancaſhire*, where I frequented their monthly Exerciſes at two places; yet did I never hear one Sermon of Chriſt or his righteouſneſs; nor no other way to peace and life, but to Reform and Conform, attending to the rule and precepts of the Law; and this was for about the ſpace of eight years.

In the ſame twentieth page, you miſinterpret that place, 2 *Pet.* 3. 18. *Grow in grace, and in the knowledg of our Lord Jeſus Chriſt*; expounding grace to be the effect of grace, or inherent holineſs; whereas the Apoſtle would have them to grow up and increaſe in that excellent knowledg of Chriſt, the Son of God, and Saviour of the world; and of that grace and favor of God, that is revealed and manifeſted in him.

Augmentum gratiæ eſt illa eminentia ſcientiæ Filii Dei, &c.

LECTURE III.

1 Tim. 1. 8, 9. *Knowing the Law is good, if a man uſe it lawfully.*

Mr. *B. While our Proteſtant Authors were diligent in digging out that pretious gold of juſtification by free-grace, out of the mine of the Scripture; ſee what Canons the Councel of* Trent

Trent *made againſt them, as* Antinomian-- *You may gather by theſe their Canons, that we hold ſuch opinions, as indeed, the* Antinomian *doth.*

Anſw. The like is our caſe now. For 1. As *Luther* ſeemed to have prophecyed truly of our times, when he ſaid, that after his dayes, the Doctrine of free-juſtification would be loſt again, (as we know it ſo came to paſs) and of late years, through the preaching and writing of ſome few, it hath been happily revived, and brought out of obſcurity to open and clear light again; yet what Cannons have been both made, and ſhot off againſt thoſe men? and thouſands ceaſe not ſtill to conſult how to extinguiſh, and ſuppreſs the ſame. And 2. of what other ſpirit can you judg your ſelves to be, then that Councel was led by, while you account the ſame Doctrine *Antinomian*, as they did, and alſo practiſe to your utmoſt againſt it? And yet, whereas you grant that you hold ſuch opinions indeed, which they condemned, you confeſs your ſelf an *Antinomian* indeed, and cannot ſo clear your ſelf as your Adverſaries do.

M. *B. But our writers anſwer, Here they groſly miſtake us.*

Anſw. And if you do not, yet the world may plainly ſee how you miſtake and ſcandalize us. And ſo ignorant are the moſt of free-grace, and ſo legally principled, that where the Papiſts ſtumble, there they are offended alſo.

M. *B.* In 2 S. *Now if all this were ſpoken to take men off from that general ſecret ſin, of putting confidence in the good works we do, it were more tolerable.*

Anſw. You love not the truth for it ſelf ſimply, but for ſome end that you like, it may be tolerable. 2. Yet if you hold and teach good works to be neceſſarie to ſalvation, yea in regard of preſence, and that the promiſe of life is made unto them, as you tell us, I ſee no how that ſin of confidence in them can be avoided. For as my ſoul thinketh any thing needful to ſave me, ſo far I will truſt, and lean to it. But the truth is, that Chriſt hath ſaved us: the work is finiſhed and done, 2 *Tim.* 1. 9. And God ſendeth his Meſſengers, or Miniſters forth to call men in, that they may ſee the ſalvation of their God: know, all things are made ready; ſit down, and reſt ſecurely, comfortably, and contentedly in the appre-

prehenſion and injoyment of it. Neither touching this matter, can you finde more high expreſſions in *Luther*, as you tearm them, then in the New Teſtament: ſee *Matth.* 22. 4. *All things are prepared.* Luk. 2. 30, 31. *Mine eyes have ſeen thy ſalvation, which thou haſt prepared before the face of all people.* Eph. 2. 8, 9. *He hath ſaved us: By grace ye are ſaved not by works, leſt any man ſhould boaſt.* It is you, that are too low of Stature, who cannot reach to ſalvation by ſimple believing, and receiving it, unleſs you be heightened, and the hands of your faith be lengthened by good works; and there is no fault in the highneſs of the expreſſion: I would learn of you how good works can be preſent, when a loſt ſinner layeth hold on ſalvation, or on Chriſt that he may be ſaved? or what the preſence of them can availe him? or what good work was required of the Jaylor or found in him when trembling (as truly wretched, and undone) and crying what he might do to be ſaved; *Paul* bade him to believe in the Lord Jeſus, and he ſhould be ſaved, *Act.* 16. 31? but of this more hereafter, as occaſion will be given.

M. *B.* S 3. *If this were their ground of many unſavoury aſſertions among them,* &c.

Anſw. If you were not too dainty nice, and quick in miſ-apprehenſion our aſſertions would not offend you; but be as ſavoury and acceptable as they be to others, of as good judgment as your ſelf.

M. *B. That there may be injudiciouſneſs in them, as a cauſe in part of ſome their erroneous paſſages, will appear, in that they frequently ſpeak contradictions.*

Anſw. If you have greater perfection in judgment and other parts, ſhame not, nor diſdain them that want; neither be arrogant in your ſelf: you have nothing but what you received. 2. In the undertaking and managing of this quarrel, you bewray great weakneſs of judgment, as all may perceive. 3. If ſpeaking of contradictions do argue injudiciouſneſs, this is more then evident in you; I could give inſtance in many paſſages, which I obſerved. You condemn that aſſertion, It's no Law, if it have no power, as to command, ſo to curſe; and yet with the ſame breath do ſay, that a Law is alway condemning potentially, though not actually: If it be condemning potentially alway, then it hath alway power;

do you not see your contradiction? If it do not actually, it is not because *lex non est damnans*, but for want of occasion. And the like may be seen in your expressions about the Law, and salvation by grace, and by works, *&c.*

Mr. *B.* ibid. *This is a passage often, but very dangerous; That let a man be a wicked man, even as high as enmity it self can make a man, yet while he is thus wicked, and while he is no better, his sins are pardoned, and he justified: Yet in other passages, Though a man be never so wicked, yet if he come to Christ, if he will take Christ his sins are pardoned. Now what a contradiction is here? To be wicked and while he is wicked, and while he is no better, and yet to take Christ; unless they hold, that to take Christ, or to come to him, be no good thing at all.*

Answ. 1. If you wanted not charity towards your Adversary, you might have tolerated, and accounted of such-like passages, as you do of those high expressions in *Luther*; and you pass by great mountains in Dr. *Tayler*, as if no error were in him, and are thus strict to finde out a mole-hil or mote in Dr. *Crisp*; and yet can shew none. This is out of no love to truth, or hatred of error. 2. Many things, we say, are tolerated in *Luther*, for many special reasons: and it is clear to me, that the same grounds of toleration were in this Author you so except against. 3. The injudiciousness seemeth here to be in you, who see not to put a difference between a wicked mans disposition, and his condition while he is thus wicked, and no better; to wit, in his state and condition. If he will come to Christ, take Christ, that argueth a change in disposition and will, a minde to be delivered and freed from that so cursed and dangerous condition he is in. 4. To come to Christ, to take Christ, be good for the wicked man; for he hath no way else left for salvation; but first he may thank him, from whom that motion and perswasion came, who gave him that heart and ability to come. *None can come to me, unless the Father draw him, Joh. 6. 45.* And 2. If this be all the good you so plead for to come to Christ, then he is wicked, and no better, nor otherwise till he come, or begin and have a heart to come; and so much his words import; which might have prevented this wrangling, if you pleased. 5. Will you teach a man, that this act

act of comming or taking Christ, is a good thing in him, to be looked at by him? or that it is any whit satisfactory to the justice of the Law, or available to the recovery of his lost soul and estate? that he may put it act in, and reckon it towards his discharge, or justification? or you will teach and tell him that Christ is all this, unto whom he therefore cometh for that purpose. If a notorious Malefactor, condemned to dye, have a pardon put into his hands, or have it for going to the King; can he plead his going? or doth any account him less wicked, or guilty for that?

Also, In the same page 30. and Sect. *you are offended with the Authors Rhetorical expressions, as is also Mr.* Geree.

Ans. But what doth not offend a weak and crazie stomach? where the minde is prejudicate, and sinister, nothing can please: else, where or when may he better use it then in Christs cause, or work? and it is to as much (if not better) purpose, then a great deal of reading you shew in this Book, making little or no use of your alledged Authors, but only for a flourish, like him that lighteth a candle, and presently puffeth it out. If he had his weakness, so have we. The high-Priest of old, being *compassed* himself *with infirmity*, was thereby to be moved to *have compassion on the ignorant, and them that were out of the way*, Heb. 5. 2.

And you impute it [*ibid*] to his injudiciousness, that your adversary doth minde onely the *promissory* part of the Scripture, and stand little upon the *mandatory*.

Answ. Be it so; I hold it judiciousness and wisdome in him: For 1. There be ten for one yea a hundred for one, who are wholly for the *Mandatory*. 2 Besides, every mans conscience naturally preacheth the Law of works within him, *Rom.* 2. 15. but is unprincipled in grace and the free promise. 3. If you did consider, what little pure Gospel-light is in the general Ministery, and how *Jerusalem*, the valley of vision, zealous in a religious way, yet did not know the things of her peace, *Luk.* 19. 41. but erred in her heart, not knowing God, way of peace and life, *Psal.* 95. 3. In what a dangerous and deep temptation many a poor distressed soul lyeth plunged sore, for want of this doctrine and consolation of free-grace. 4. And that the relieving, enlarging, and saving of such a soul, is much to be preferred before conversation of life. And 5. Lastly, As *Luther* saith, That, *there is no dan-*

ger in preaching faith, free-grace without works; for good works will follow, where that is truely received: but in preaching works, and the Law ſo as it may be done and obeyed, is much danger, leſt free-grace be obſcured, deſtroyed, unknown; men reſt in the way of the Law, and the gate of eternal life never be opened. &c. If I ſay you had conſidered theſe, and the like, you would never have condemned the innocent.

There be alſo divers things exceptable in your ſuppoſed diſputable queſtions, and ſome that reflect on your ſelf, as being inconſiſtent with what you hold at other times, and confirming what you oppoſe: but we may not dwell on what is Curſory.

Mr. *B.* pag. 31. *Let us ſee what prejudicial inferences they gather from this doctrine of juſtification — denying them* [good works] *to be a way to heaven.* Thus Doctor *Criſp* in page 6, *&c.*

Anſw. Methinks that expreſſion of the Doctor is ſo clear, and fully ſatisfactory, that you ſhould not quarrel with it; and to me, your language is ſo confuſed, that I cannot skill of it, but do fear it will lead the Reader out of the right way. Let Chriſt be the way, and good works our imployment or buſineſs in the way, as he ſaith, and then I ſee no error nor danger. If you do truly good works, you do them in Chriſt, *abiding in him, Ioh.* 15. 4. in whom you are alive, and walk continually by faith: doth the ſoul go out of Chriſt, or leave him, when or while it worketh? *As ye have received Chriſt Jeſus, ſo walk in him, Coloſ.* 2. 6. Now the ſoul cannot walk in Chriſt, nor have union with him, ſave by faith: the believer alſo walketh in the way of the Law of works, but this is his way on earth amongſt men, and Chriſt is his way to God and heaven. Let me add: Chriſt is ſet forth ſo to be our way, that he is our ſalvation alſo; ſo that in him the ſoul is at her journies end, and need not work to go further for attaining life, as if it were a far off, and good works were a way to carry and bring us unto it. Eternal life is in the Sonne; *He that hath the Sonne, hath eternal life alſo,* Joh. 3. 36. 1 Joh. 5. 11, 12. Alſo the words of *Bernard* are, *Via regni*, not *ad regnum*: of which difference, ſee more in the *Aſſertion of Grace.*

M. *B.* Thus, *Matth.* 7. 17. Strait is the way that leadeth to life. *What is this way, but the work of grace and godlineſs?*

Anſ.

Answ. I might here put you in minde of a threefold work of grace, as you will have it. First, which God hath wrought in and by Christ for man. 2. That which he worketh in man. 3. And that which man worketh by vertue of his grace. Now I need not ask you which of these you mean, for it's seen by your words you take to the third and last; which, as I conceive, cannot be the meaning of the place: and I could give reasons for it. But I incline to *Musculus*, with others, (which Authors I have been forced to part with) who expound it so, That the Doctrine of Christ and faith, is the straight way, which few indeed do finde: and the broad way is false Doctrine, and error of all sorts, which leaveth *the simplicity that is in Christ*, 2 *Cor.* 13. 3. There is a broad way common to the religious *Iews*, Papists, and deceived Protestants, which leadeth to destruction. As for the way of downright wickedness, all know that is the way to hell. And as many in a blinde zeal are carried to damnation, as by prophaness and actual cutward sinning. And this is a strong inducement to me, thus to understand it, as, that to believe, is the straightest way of all others, and fewest finde and walk in that way with an upright foot; so because Christ is there speaking of Teachers and their Doctrine, and not of mans life and manners: so that it is doctrine he meaneth to be the straight way, for it is doctrine, true or false, that guideth and carrieth the soul one way or other, to heaven or hell: and that is either the righteousness of faith, or the righteousness of works. *He that believeth and is baptized, shall be saved: he that believeth not, shall be damned:* and no good work can help to save him.

Augusta est via, oportet te fieri tenuem, si vis per eam venire. Cæterum qui operibus oneratus sunt, sicut conchylibus onustos videmus Jacobi peregrinos, ii non poterant penetrare. Si veneris cum magnis saccis operum plenis, deponere oportebit, &c. Ger.

Mr. *B.* 2. *Denying the presence of them* [good works] *in the person justified -- for thus saith the Author expresly, speaking of that of* Paul, therefore we conclude that a man is justified without the works of the Law: *Here, saith he, the Apostle doth not only exclude works from having any power operative, to concur in the laying iniquities upon Christ, but excludes all manner of works man can do to be present and existent in persons, when God doth justifie them. And he instanceth of a general pardon for thieves. Now one man may take the pardon, as well as another.*

Answ. Your charge is heavie, but I finde no evidence or proof.

What

What, doth he deny the preſence of good works in the perſon juſtified, or after his juſtification? did he not grant, and ſay, that they are our buſineſs and imployment in the way? your words may be taken as if he denyed that ever a juſtified perſon ſhould do good works. If with *Auſtine* he hold, good works do not go before a man to be juſtified, I hope it is no error. The air beginneth warm, not before, but after the riſing of the Sun. Perhaps your meaning would be, while juſtification is *in fieri*, in doing; not *in facto*, after it is done: yet your words are otherwiſe. And this is to you ſo dangerous, that to your charity it is inexcuſable; yet your great reading might tell you of divers Orthodox, who ſpeak and write as much, and the Scripture will warant the ſame, when you come profeſſedly to handle the point hereafter. Beſides, you cannot but know, that the Doctor ſpeaks of the ſinners juſtification in Chriſt, when God did lay on him the iniquities of all the Elect, and in raiſing him from death, did acquit and juſtifie both him and all them, in and through him, of and from all thoſe ſins for ever; and ever ſince, doth behold and accept them in that perfection and clear eſtate, wherein Chriſt was raiſed. And Maſter *Pemble* had that diſcretion and charity, that by diſtinguiſhing between juſtification *in foro Cœli*, and *in foro Conſcientiæ*, he did admit of *Polanus* in the former acception. Now when ſins were ſo tranſacted, and Chriſt *roſe again* wholly diſcharged of them *for our juſtification*, *Rom.* 4. 25. how could any of good works be then preſent, or exiſtent?

Una operatio non ſufficiat juſtificandum, &c.

Bellis ortum ſonantibus aeris tanquam facto. Melanct.

Etiam peccata renitenti conſtet, etiamſi adhuc aliqua ſit naturæ peccatrix. Melanct.

Deus nos in ea perfectione, in qua Chriſtus reſurrexit, intuetur.

Mr. *B.* He [Doctor *Criſp*] *concluded, that therefore though a man rebel actually from time to time, and do practiſe this rebellion, yet the hatefulneſs thereof is laid upon Chriſt. Is not this ſuch a doctrine, that muſt needs pleaſe an ungodly man?*

Anſw. The Doctor ſpeaketh of the Elect, who before calling to the faith of Chriſt, did not ceaſe to practiſe rebellion; and ſaith that God ſatisfied his juſtice, even for thoſe wickedneſſes he is in committing, at that time in which Chriſt did ſuffer. And this will be the only refuge, plea, and ſtaffe of ſupport and comfort, when that ſoul is in trouble and diſtreſs; which is the very end he propounded to himſelf, in theſe ſo free and abſolute expreſſions of the grace of God: as neither you, nor any other, laying aſide all prejudice,

judice, can otherwise conceive: for these be his words, pag. 141. *I say, all the weight, and all the burthen, and all the [illegible] in it self, is long agone laid upon Christ; and that laying it upon him, is a full discharge, and a general release and acquittance to thee, that there is not any one sin now to be charged upon thee.* Behold the Lamb of God that taketh away the sin of the world, *Joh.* 1. 29. *The laying of thy iniquities upon Christ, is an absolute and full discharge to thee, that there neither is, nor can be any iniquity, that for the present, or for hereafter, can be laid to thy charge.* If the Lord give to any to believe this truth, that it is his iniquity the Lord hath laid on Christ, God himself cannot charge any one sin upon that person, pag. 137. You may remember your own rule, that all things are to be taken in the Authors sence, and as he intendeth it; and that of *Hilary*: *Ex causis dicendi, dictorum intelligentia sumatur.* And so it is true, that this doctrine must be pleasant, and most acceptable to an ungodly heart, which travelleth and is weary, under the sence and burthen of his sins. *Comfort ye the hearts of my people,* &c. *Isai.* 40. 1.

Est scopus hujus gravissimæ consolationis, munire pertensos, qui agnoscant immunditiam, & imbecillitatem suam, ut certo statuant se Deo placere propter Christum, &c.

M. *B.* 3. *In denying of gaining any thing by them, even any peace of heart, or losing it by them. Now this goeth contrary to Scripture.*

Ans. While you believe, that you are justified and accepted in Christ, you can want no peace of heart: Christ is *our Righteousness*, and *our peace*, Ephes. 2. 14. Heb. 7. 2. If you cease to believe so, and fall from faith, to purifie Conscience by works, you gain nothing; but by catching at the shadow, lose all true and effectual consolation. But you say, it is contrary to Scripture; and when you shew your Scripture, look for a more full and satisfying answer.

M. *B. Thus*, Doctor *Crisp*, pag. 139. *The business we are to do, is this, that though there be sins committed, yet there is no peace broken.*

Answ. I finde no such words in that page: but I credit you so far, that those are his words; you tell us of error, but shew none. *The peace* (saith the Doctor) *is not broken*, to wit, between God and the believer, because the breach of peace is satisfied in Christ. What more Orthodox or plain? *He is our Peace-maker.*

ker. If any Conſcience loſe her peace, and be troubled, it is becauſe he believeth not, and giveth way to ſence and the Law: but then receive, abide in, and enjoy Chriſt as he ought. In your Anſwer you bring in nothing directly againſt him, only you pretend a confutation. You bid us eſpecially conſider *Heb.* 12. two laſt verſes, — *Our God is a conſuming fire.* *Anſw.* This helps you not, becauſe God is ſo terrible out of Chriſt in the Law revealing wrath; *therefore receiving a Kingdome that cannot be removed, let us have grace, whereby we may ſerve God acceptably*, &c. Here is an Argument to perſwade the wavering *Jews* to cloſe with God in the Covenant of free-grace in Chriſt Jeſus, otherwiſe his preſence and dealing would prove moſt terrible: and not that men ſhould ſerve God themſelves, and by that means to make placable and loving, and ſo to avoid the danger, which is to deny and overthrow faith in the reconciliation by Chriſt, and the whole grace of the Goſpel. You infer, *If the Scripture threaten thus to men living in ſin, if they do not, they may finde comfort.* Anſw. 1. You ſhould have ſaid, To men that abide in the unbelief of the Goſpel, dallying with it, or not having that grace unto which the Apoſtle there exhorteth: which in effect is this, that all thoſe are ſo threatened, who believe not Chriſt to be the Meſſiah, and the Mediator who hath made and brought in a full and everlaſting Atonement: whereupon followeth the *ſerving of God acceptably*, &c. The deſpiſing or neglecting of this grace, doth moſt diſpleaſe God, and is the main condemnation under the Goſpel, *Ioh.* 3.19. And ſo long as the heart doubteth whether God be pacified, and become propitious in Chriſt, it can never pleaſe God, *Heb.* 11.6. For no prayer nor worſhip, with this unbelief or doubting in the inward parts, can be heard and accepted. *How can they call upon him, in whom they have not believed?* Rom. 10. 14. 2. You ſay, *If they ſin not, they may finde comfort.* Anſw. In what? or, where's he that ſinneth not, and can ſay my heart is clean? So all our comfort lyeth in our diſcharge by Chriſt: *Bleſſed is the man whoſe iniquities are forgiven, Pſal.* 32. 1.

ſplicet Deo bitatio, quaneque coli, que in vocari dubitatiteſt.

M. *B.* Secondly, *Our holy duties they have a promiſe of pardon and eternal life though not becauſe of their worth, yet to their preſence, and therefore may the godly rejoyce, when they finde them.*

Anſw.

Anſw. This is ſtrange teaching among Proteſtants. It is an Aſſertion groſs enough to have fallen from the pen of a Jeſuite, who now deny any dignity in good works, as well as you, deſerving eternal life, only *ex viâ promiſſionis*, by vertue of Gods promiſe made to good works, they expect it. I will not write all my thoughts, while I conſider how ſuch doctrine is countenanced and commended by the Preſident and Fellows of *Sion*-Colledge. But this I am bold to ſay, that this is not that Law or Doctrine which came firſt out of Gods Sion, *Iſa.* 2. If you teach thus, then no man can dare to beleive or receive remiſſion of ſins through Chriſts blood, till he be ſure he finde firſt the preſence of good works: and when will that be, that a man can finde good works before he believe? or what are the good works he muſt ſo neceſſarily finde, and unto which the pardon is promiſed? you might have done wiſely, and it had been a ſpecial work of charity, to have given inſtance in ſome; and then to have ſhewed both how thoſe good works may be done in the ſtate of unbelief, and alſo how they may be certainly known to be good before faith. O poor, ſinful and trembling ſoul! into what an inextricable labyrinth will this bring thee! and when thou ſhalt be deeply plunged into temptation, how to prevent thy fearful deſperation, by this doctrine, is utterly impoſſible. 2. By this you will make people look more to good works then to Chriſt preſent and formed in the heart *the* only *hope of glory, Col.* 1. 27. And *he that hath Chriſt hath life, and he that hath not the Son hath not life*, whatever works he may pretend to have, 1 *Joh.* 5. 12. 3. Yea a legal Miniſtery exhorting to duties, performances, and conformity to the Law of works, will be held ſufficient, and men need not be bid to examine themſelves, *whether they be in the faith, and Chriſt dwell in them*, or no, 2 *Cor.* 13. 5. but whether they have ſtore of good works, and ſo they may be ſure of pardon, and ſalvation. But, Sir, If you will have your Doctrine to have a free paſſage, why do you not prove, clear, and confirm it? your word will not bear and warrant a Tenet of this weighty importance, and conſequence. Where finde you God ſpeaking to the work, or not rather to the worker? and if the promiſe be made alſo to him of pardon or life, it is for his faith, or rather for Chriſts ſake, *in whom all the promiſes are yea and Amen, unto the glory of God.* 2 Cor. 1. 20. Gal. 3. 16.

Oh that ever ſuch a Doctrine ſhould ſee the Sun, be heard out of any our Pulpits, and be ſuffered to paſs the Preſs, and with ſuch applauſe to be publiſhed. That good works muſt neceſſarily be preſent when we be juſtified: and God ſhould ſo reſpect and love them that he promiſeth pardon and eternal life to them or to their preſence! you mean ſure to the man for their preſence ſake; for if they be ſo good and holy, they need no pardon: or if they were not firſt pardoned, by what art become they good? If you ſay, yet you will have Chriſt preſent too he need but ſtand as a cypher; the promiſe is not to his preſence, but to the preſence of holy duties.

Etiam bona opera egent remiſſione.

Mr. *B. Laſtly, Their ground is ſtill upon that falſe bottom, becauſe our ſins are laid upon Chriſt.*

Anſw. You need wiſh to have your words well taken: if you dare not build upon it as an infallible verity, that your ſins are laid on Chriſt; yet others dare: and the bottom is firm, even a ſure Rock when you have done all. You add, *May they not be laid upon us in other reſpects, to heal us, and to know how bitter a thing it is to ſin againſt God? Anſw.* 1. If the laying of ſin on us will heal us, what did make us ſick or ſore? the wound is by ſin. 2. Then our health is not by laying them on Chriſt, and diſcharging of us: or by faith in him, by the means of *whoſe ſtripes we are healed*, Iſa. 53. 5. 2. That phraſe of Gods laying of ſin upon the juſtified in any reſpect, is no Scripture-phraſe, but it is full of danger, and moſt agreeable to the principles of reaſon, a natural conſcience, and the Law. 3. How bitter ſin is, may beſt be ſeen, when we ſee and conſider it upon Chriſt who under the heavy weight of it ſweating water and blood, cryed ſo out, *My God, my God, why haſt thou forſaken me?* I grant the afflicted conſcience knoweth ſome little of it: and if ever God lay ſin upon you, and let you not ſee it laid on Chriſt for your full and final diſcharge, it will then be intolerable.

Mr. *B.* 4. *In denying them to be ſignes or teſtimonies of grace, or Chriſt dwelling in us. And here one would wonder to ſee how laborious an Author is to prove that no inherent grace can be ſigns,* &c.

Anſw. 1. They can be made no further evidences, then it is evident and plain that they ariſe from true faith; and then I muſt firſt know that I have faith, and be aſſured I am juſtified, elſe all

ſuch

ſuch ſigns will leave me uncertain, and may prove to be counterfeits. For, as this Argument holdeth not, *Here is light, therefore the Sun is up*: for all light is not from the Sun; the Moon, and the Candle have proper lights alſo: ſo all that we call graces, and holy duties, come not from faith, nor are not only found to be in him, who is in a juſtified eſtate, and therefore cannot convincingly argue ſuch an eſtate. VVhat can you inſtance in being materially good, that was not in *Paul* while he was a *Phariſee*; who was *blameleſs, as touching the Law?* I fear me, that it contenteth us, that we know, teach and profeſs a Chriſt crucified, and come not to finde Chriſt truly formed and dwelling in the heart; whoſe preſence is the only light, peace, conſolation, and reſt to the Soul: and that is the reaſon of our eying and requiring of works and graces, for teſtimonies and aſſurances of a good eſtate.

M. *B.* In anſwering the Author, *We may ſhew briefly how many weak props this diſcourſe leaneth upon.* 1. *In confounding the inſtrumental evidencing with the efficient: Not holy works, ſay they, but the Spirit. How he doth oppoſe ſubordinates?*

Anſw. The Spirit and works are not ſubordinate: for, as is ſhewed, works may be, where the Spirit of adoption and faith is not. 2. Neither can they be ſubordinate, except the Spirit do infallibly reveal and confirm a good eſtate by them: which you cannot make good.

Again, you ſay, *Every man is in darkneſs, and like* Hagar *ſeeth not a fountain, till his eyes be opened.*

Anſw. That is true: but where do you read that our duties or works, do open the eyes, and clear this unto us? The opening of the eyes is a good work indeed: but it is Gods work, and not ours, *Eph.* 1. 17.

M. *B. We ſay, that a Chriſtian in time of darkneſs and temptation, is not to go by ſigns,* &c.

Anſw. And out of darkneſs and temptation, what need is there to put them to that uſe? will you light a candle at noon-day, when there is light enough? 2. when there is no temptation occaſioning the queſtioning of faith, or the eſtate, what need is there to prove either?

M. *B.* 3. His arguments go upon falſe grounds. 1. *That a*

man cannot diſtinguiſh himſelf from hypocrites. 2. That there can be no aſſurance, but upon a full and compleat work of godlineſs.

Anſw. 1. No; A man cannot diſtinguiſh himſelf certainly, without faith's evidence: how would you have diſcovered *Paul*, having a zealous reſpect to all Gods Commandments? 2. No one, nor all your works can bring aſſurance ſufficient: I dare ſay, that ſoul, which ſeeketh eſtabliſhment, and to overcome doubting that way, is far from it in the ſecret bottom of it: Imperfections in all, whereunto the conſcience is privie, will more weaken, then confirm: *Semper operum reſpectu eſt trepidandi materia.*

M. *B.* 4. *All thoſe Arguments will hold as ſtrongly againſt faith: for, are there not many believers for a ſeaſon or may not a man then know aſſoon the nature of his heart, as the truth of his faith?*

Anſw. 1. Though true faith fail never, yet that is not ſimply from the nature of faith, for there is no gift of grace, but of it ſelf it is periſhable: Conſtancy and immutability natural be only proper to God, therefore Chriſt prayed that *Peters* faith might not fail. 2. Faith doth not aſcertain, in that it indureth, but in that by it the ſoul hath an effectual entrance into that grace wherein it ſtandeth irremoveably, *Rom.* 5. 2. 3. There is not that light of evidence in ſincerity, which is in faith, *Heb.* 11. 1. faith giveth light to thoſe things which otherwiſe cannot lightly be diſcerned.

M. *B. Now let us conſider their grounds for this ſtrange aſſertion.*

Anſw. I cannot ſay what aſſertion you mean: but it is not much material.

M. *B. Becauſe*, Rom. 4. *It is ſaid*, God juſtifieth the ungodly. *Now this hath a twofold Anſwer.*

1. *That which our Diviues do commonly give, that thoſe works are not to be underſtood* in ſenſu compoſito, *&c. therefore they compare theſe paſſages with thoſe of making the blinde to ſee, &c. not that they did ſee while they were blinde, but thoſe who were blinde do now ſee: and this is true and good.*

Anſw. If you grant, that a man is as meerly ungodly till he be juſti-

justified, as a man is blinde till his eyes be opened: with those divines, the Doctor and you might agree; but this answer likes you not, though you say it is good and true, so well as another, *viz.*

Mr. *B.* 2. *But I shall secondly answer it*, &c. *Ungodly there is meant of such who are so, in their nature considered, having not an absolute righteousness: yet at the same time believers, even as Abraham was. — So then the subject of justification is a sinner, yet a believer. Now it is impossible, that a man should be a believer, and his heart not purified* Acts 15.

Answ. So that in few and plain words, your opinion is, as we see by this and other passages, where you call *Abraham* the ungodly man, *That a man must be a believer, have his heart purified by faith, be qualified as* Abraham *was at least then, when it was said, his faith was imputed for righteousness, before he can be capable of justification*; here is poor and cold comfort to a distressed conscience, who feels himself nothing but a meer compound of sin and misery. Do you put men to believe, and to know they believe, and to be sure faith hath purified the heart (but you mean not faith neither but the Law) and sanctified them, before they come to God who justifieth the ungodly? A profound Rabbi: O strange Divinity! much good do it you. You fear infection, and forget as far from Doctor *Crisp*, and from *Paul's* Doctrine as may be; yet much is with you. Your *Comes indivisus*: to part it and you is impossible. You might have named some of those learned men, for I know them not. But to deal punctually, 2. You know, that Doctor *Crisp* speaks of justification, as it is Gods only free act, absolving and discharging all the Elect of all their sins at once, even then when he laid them on Christ. Now as God said to *Job*, *where wast thou when I cast the mountains?* so, where was this Faith, purity of heart, and sanctification then? this is no evasion you know; but by this all you have said is annihilated; he makes faith not to be necessary to justification, but the evidence of it in due time for the relieving, staying and comforting of the conscience troubled and affected by sin and the Law. 2. To draw neares to you, who have thus set your self at this great distance, that your longest weapon cannot reach your Adversary to harm him; I will grant you, that the Scripture set-

teth

teth forth God as a justifier of them that are of the faith of Jesus, *Rom.* 3. 26. but let me then aske whether it be his faith, or Gods act in justifying, that doth alter him and his condition? Israel looked upon the Brazen Serpent, but the blessing of health came from God which did effect the cure. 2. You say *faith purified the heart*, Act. 15. what before justification, or after? *Calvin* and *Luther* understand that purifying to be by justification. *Luthers* words are, *Totus purus existatione hostiæ tuæ*: because of Christ received by faith, the heart becometh pure. And when you tell us, *Abraham* is that ungodly man, if you mean he was ungodly when he was justified, there is no difference; But if you consider him otherwise, he was then a worker, and so the text is fully against you. *To him that worketh not*, &c. But when *Paul* saith, *He believed in God who justifieth the ungodly*, it is a description of the object of faith, or of God on whom faith believeth, even that God whose nature, property, office and promise is to justifie an ungodly man; and not a declaration how the subject, or man is to be qualified. So that the true God of the Gospell findeth men ungodly when he justifieth them; but leaveth them not so. Or, if you will understand the place of *Abraham*, (yet there is no circumstance requiring it) how ever he was so qualified by faith, his heart purified, he reported and found to have exellent things in him, the time when it was said, his faith was imputed for righteousness, *Gen.* 15. 5. yet God in whom he believed, is said to justifie them that are without such qualifications, even the ungodly.

M. B. *Another place they much stand upon, is* Rom. 5. Christ died for us while we were enemies, while we were sinners. But, *why then do they say, that if a man be as great an enemy as sinne it self can make him, if he be willing to take Christ, &c. he shall be pardoned? (which we say is a Contradiction; for how can an enemy with Christ, close with Christ?) So that would seem more then in some places they seem to allowe.*

Answ. You doe not surely deny the truth of that Scripture, but argue the inconsistency of it with that assertion, *viz.* That such great enemies and sinners closing with Christ, can be pardoned: this is a Contradiction, say you. I answer, 1. If Christ died not for such, how could such come unto him, or believe on him?

So

So that there is a ſweet harmony; yet who elſe could be ſaved? for what difference is there originally, and inwardly? (though not in outward expreſſions and out-breakings to the eye of the world) the ſtricteſt Phariſee is as wicked and unclean as the looſeſt Libertine: God looketh upon the heart. But 2. you ask *how can an enemy to Chriſt, cloſe with Chriſt?* I anſwer, Is it not poſſible for enemies to be reconciled? or for a Rebell convinced of his danger to ſubmit and receive a gracious pardon being offered? and when he is receiving it, he may rightly and worthily be called a Rebell, though afterward he become a true profeſſed Subject. 3. Neither the Text alledged, nor the Doctor, ſay enemies to Chriſt, but when we were enemies, *viz.* to God, his juſtice and holineſs, in reference to his law. For as God abſolutely conſidered cannot be the object of mans hatred, ſo God in Chriſt as Mediatour cometh under another Notion, as being the onely meanes to ſlay enmity, and reconcile both in himſelf. You ſay it is more then in ſome places they allow. *Anſ.* When you ſhew ſome place, we may ſpeak to it. But how frequently read you in Doctor *Crifp*, theſe and like expreſſions? If God give thee an heart to come, if thou canſt believe, if now thou have a mind to cloſe with Chriſt, *&c.* which ought to have prevented all theſe exceptions, as annulling the grounds and reaſons of them: I marvell that any underſtanding and experienced man ſhould except againſt his Miniſtery, it tending ſpecially to encourage the poore and troubled ſoul to come freely and with confidence unto Chriſt: aſſuring it, there is no ſuch force and let as the conſcience of ſin and his own unworthineſs will ſuggeſt. Oh how hard a thing is it in the feeling and horrour of ſin to look up to free-grace, and to receive Chriſt the gift of God, without all diſputings and reaſonings about workes, or qualification? It is an evill rooted deeply in nature, even that opinion, which your doctrine maintaineth, nouriſheth and ſtrengtheneth; enough to overthrow the ſoul in the hour of tentation; witneſs all experience. And ſo the thought and conſideration of ſome conceited goodneſs doth breed preſumption, and an unwarrantable perſwaſion of being the rather accepted. If the Doctor had ſaid that Chriſt is theirs, and become their ſalvation, whenas yet they had no heart to receive, or deſire him, you had ſome ground of excepting againſt him.

M. B.

M. B. Christ dyed not onely to justifie, but to save us.

Answ. 1.) Christ hath saved all that are to be saved, *Tit.* 3. 5. 2. But it followeth not therefore, that any can lay hold on salvation without justification or the righteousnes of faith (although he may so do without the righteousnes of works, *Tit.* 3. 5.) for justification is to life, the Antecedent of it, *Rom.* 5. 18.

M. B. Indeed the grand principle, that Christ hath purchased and obtained antecedently to us in their sense, will as necessarily infer that a drunkard abiding a drunkard, shall be saved as well as justified.

Answ. That Christ hath purchased and obtained all graces (as you call them) is so clear and fully convincing in the light of the Scripture, that you cannot deny the truth of it, onely our sense of it is corrupt and erroneous, as you say; but why do you not tell what our sense is? It is out of no love, that you conceal it: but rather it argueth a minde in you to make the world thinke worse of us then you can make us to appear. What you make, or how you pervert our sense, would be seen; but that grand principle will necessarily infer the contrary to the conclusion you make: for what Christ purchased for us, must necessarily be dispensed and given; therefore cannot that grace of Regeneration be withheld from them that are Christs: but it cometh to them not in the precepive way of the Law, but through the word of promise, which you cannot skill of. If any should teach that some graces, favour, and part of eternal life were left to be purchased and obtained by our obedience and service, that doctrine might finde more free passage, and better entertainment. But I wonder you are so peremptory and unadvised in making such an inference, as if justification did leave a man as it found him, and there were no vertue, efficacy, nor health in it, nor that pretious faith apprehending it: or as if we did teach so (as by you we are slandered) the contrary still lying under your eyes. You need, and must be forced to acknowledge that *Tot ac processus* &c. the only and whole passage from sin to righteousnes, from death to life, from bondage under wrath, and the curse, unto liberty, and the receiving into favour, and felicity, is attributed by Scripture, and all sound Divines to that article of free justification: so that in true and strict sense, salva-

tion is inſeparable from it. Yet that the world may ſee, how the ſimple intent and ſenſe of Dr. *Criſp* is miſrepreſented by you, theſe are his words, *pag. 66. Chriſt the only way*; *If a man*, ſaith he, *have a little holineſs and righteouſneſs, he thinks now that in regard of that he may without preſumption cloſe with Chriſt. Chriſt came not to call the righteous, but ſinners*; *but it ſeems a man muſt be righteous before he have to do with the calling of Chriſt.* See now whether this be with, or againſt the Goſpel-free-grace; therefore even to ſinners is it no licentious doctrine, nor doth it a jot maintaine the continuance in ſin. I ſay therefore, that Chriſt doth belong to a perſon that cloſeth with him, though he be in his ſinfulneſs; Chriſt indeed doth waſh, cleanſe and adorn a perſon, when he is cloſed with, but there is none clean till Chriſt himſelf do enter, who makes clean where he doth enter. Do not then ſo miſconſtrue the Doctor, as if his doctrine were inconſiſtent with the truth. All that you can gather and directly conclude from him, is, that ſinners, under that very notion and name, are called upon in the Goſpel, to come unto Chriſt, that he is tendered unto them while they are ſuch. If God give a heart to a wicked man at this inſtant willingly to cloſe with Chriſt, he giveth him an abſolute, and compleat, and perfect intereſt in Chriſt: And theſe his expreſſions imply as much, as you in truth can require. For can there be a heart given to come, a real willingneſs to cloſe with Chriſt, where there is no ſight and ſenſe of ſin and danger? why doth the ſoul deſire Chriſt, believe in him? is it not that it may be ſaved from ſin, wrath and damnation, and obtain righteouſneſs, life, favor and ſalvation? doth not the haſtening unto the City of refuge, ſufficiently prove the man to be a manſlayer? ſo here, it argueth a true inward conviction of, and a real confeſſion of a guilty eſtate: yea, a perſwaſion that in Chriſt a diſtreſſed and purſued ſoul may be ſafe and in peace, but nowhere elſe.

M. B. Now theſe ſpeak of Chriſts death, as an univerſal meritorious cauſe, without any application of Chriſts death unto this or that ſoul. Therefore you muſt ſtill carry this along with you, that to that grand mercy of juſtification ſomthing is requiſite as the efficient, viz. the grace of God; ſomething meritorious, viz. Chriſts ſufferings; ſomething inſtrumental, viz. faith: and one is as neceſſary as the other.

Anſw.

Answ. The full bent, and chief drift of the Doctors ministery is the application of Christ, and the benefits of his death unto the soul, who so see any thing cannot but so judge. I marvel then at this your so palpable accusation. 2. Dr. *Crisp* speaketh of justification, as it is Gods alone gracious act in Christ, discharging and acquitting all the Elect in him at the time of his passion and resurrection, fully and for ever: This was done in *foro cæli*, or as others, *coram judicio Dei*. As for the instrumentals, whether the word to reveal and publish it, or faith to apprehend and rest on it, they were neither necessary to that Act of God: but onely afterward to give evidence and assurance to the several consciences of all those Elect, of what was done for them freely by God in Christ upon the cross; *For there God was in Christ, reconciling them to himself*, 2 Cor. 5. 18.

M. B. *I will but mention one place more*, Psal. 68. 18. *Thou hast received gifts even for the rebellious also* &c. adding. *Is not all this strange? Though the Author presseth sanctification never much in other places, yet certainly such principles as these overgrow it.*

Answ. 1. Why is it that you think this strange, *viz. That the loathsomness and hatefulness of this rebellion, is transacted from the person upon the back of Christ?* he beareth the sin as well as the shame, *&c.* So that God acquitted his Elect and satisfied his justice in Christ their Surety; and by this means it cometh to pass that God can dwell with those persons. Is this any more, then what *Paul* saith in short and plain words, *viz. Christ was made sin for us, who knew no sin, that we might be made the righteousness of God in him*, 2 Cor. 5. 21. and Ephes. 2. 14. *Christ by his Crosse hath slain enmity, and made peace.* Is not Christ the *Communis terminus*, the bond and mean of union and atonement with God by his only sacrifice? while we were sinners, enemies in our selves we were reconciled in Christ, *Rom.* 5. 10.

The ground and reason of your opposing is, in that you are of opinion that God commeth unto us by or with, or because of some inherent graces or qualifications in us, which be as a *Load-stone* to draw and unite his affection; and that Christ is but the meritorious cause of this; a Papistical conceit. God is in Christ, and where Christ is, there is God present; *I am in the Father, and the Father*

ther in me, Ioh. 14.10. *he that hath the Son, hath the Father alſo; and he that hath not the Son, hath not the Father. He that receiveth me, receiveth him that ſent me,* Ioh. 13. 20. God then loveth, uniteth himſelf, and cometh to the ſoule only in and through Chriſt, *In whom he makes us accepted* Eph. 1 6. and that only of his grace. If the preſence of good works you ſo contend for in juſtification, were granted you, yet God hath no reſpect to them, but beholdeth us as ſinful wretches plunged into all confuſion; and being moved to pity us, he conſidereth our perſons, and receiveth us alone in our Lord Jeſus Chriſt: yea & he only beholdeth as our ſelves ſo all our good works in that perfection of his Son, elſe they could not be accepted, nor liked, ſaith Mr. *Calvin.* And theſe are the only true, and moſt powerful and operative principles of all right ſanctification: though your legally-forced ſanctity or reformation may grow and ariſe out of another natural principle and dead root.

Laſtly, as for that converſion and change of the moſt rebellious, by the Miniſtery, it is the product or effect of this doctrine. I muſe that a man of your parts and Religion, ſhould ſo ſtumble in ſo clear a light.

LECTURE IIII.

1 Tim. 1. 8, 9.

Knowing the Law is good, if a man uſe it lawfully.

M. *B. Having confuted ſome dangerous inferences that the* Antinomian *makes from that precious Doctrine of juſtification.*

Anſw. Egregiam vero laudem & ſpolia ampla refers tu. Review now your elaborate work, and you will not finde one ſyllable of real confutation; you may learn *palmodiam canere.*

I only intend to defend and vindicate the aſſertions and cauſe of your later *Antinomians* (as you are pleaſed to call them;) as for *Iſlebius Agricola,* he is none of my acquaintance; I never read him: If you wrong him, God is his Judg and avenger: yea and this alſo I would have the Reader know, that I am minded to paſs by whatever I ſhall henceforth meet withall, whether poſitive or

controversal, if it do not directly touch or reflect upon his three named *Antinomians*, lest all the rest in this book be taken for orthodox, or I be accounted an approver of it; for many things in it besides are to me unsavoury and unsound.

M. *B. sect.* 2. *They tell us not only of a righteousness or justification by imputation, but also Saintship and holiness by this obedience of Christ: And hence it is that God seeth no sin in believers.*

Answ. If they tell you of such perfection, that God seeth no sin, they withal in the same place tell you (if you had the same ears to hear it) that this justification or Saintship is by imputation and not by inherent sanctification: If Christ be held forth unto you by God himself, as one that hath washed you and cleansed you from all sin, and withal it be given you so to apprehend and receive it; what think you now of your self, and condition, while you abide in this light? In the Creed you say, *I believe a holy Church*, yet the Church it self is no exterior or visible thing, that the world can discern, though the persons be visible; and her holiness is invisible: onely faith, (*which is of things not seen.* Heb. 11. 11.) can behold this purity of the Church, not in the Law, nor any work or inherent thing; but as she is washed and made clean in the blood and righteousness of her Redeemer. *The Church is all fair*, saith *August. for her filthiness is taken away by Christ and he hath made her fair.* Look upon the Christians life, and there thou maist finde many things that thou blamest. If he look within himself, the work of renovation there wrought, it is also imperfect, and not pure; but as he is beheld in Christ who hath sanctified him, he is altogether pure and holy: but faith only seeth this. Mark but this one saying of *Calvin*, *To the intent that God may no more be an enemy, and take part against us who are sinners, he must be fain to look upon us in our Lord Jesus Christ, and his righteousness; you like to set the Law as a medium between God and you, which presenteth you with sin and wrath*, &c.

And why do, if not your self, yet many others in their prayers, say, *Lord behold us not in our selves, but in our Lord Jesus*, &c. If there be no such pure and secure estate, why pray we to attain to it? and if we be perswaded of the truth of it, why wrangle we against it? you might inform your self, and others, 1. what it

is

is to continue of your ſelves ſeparated or remote from Chriſt: and 2. of the meaning of the phraſe. *God ſeeth no ſin*; you reſerve this till afterward: ſo do I: and withal, for more full ſatisfaction, I refer the *Lony-combe of free juſtification, and the Aſſertion of grace.*

M. *B. ſer.* 3. *You ſhall carefully diſtinguiſh between theſe two propoſitions; good works are neceſſary to beleivers, to juſtified perſons, or to thoſe that ſhall be ſaved:* and this, *good works are neceſſary to juſtification and ſalvation.*

Anſw. It's too evident that your ſelf do not heedfully obſerve this diſtinction: Beſides, your ſenſe in the tearms you uſe, is doubtful when you ſay *good works are neceſſary to juſtified perſons.* Is it your meaning, after juſtification, according to that of *Auguſtine*, *Nulla ſunt bona opera, niſi quæ ſequuntur, precedente fide.* In *Pſal.* 67. *no works are good, except they follow faith, going before?* or that they are neceſſarily required in order to go before, ſo that their preſence muſt be had neceſſarily when God juſtifieth; as your pleading hath been heitherto? I know the tearms or words themſelves are plain and diſtinct, but you confound them in your after-proſecution.

2. There be many kinds of neceſſity: And if you underſtand them to be neceſſary after juſtification in a right ſenſe, you have no adverſary. But if good works be neceſſary to thoſe that ſhall be ſaved I would ask you what you mean: for do you not hold ſalvation to be the proper, next, and immediate effect or conſequence of juſtification? can a man be ſaid, or ſuppoſed to be juſtified, and not to be ſaved? if he be juſtified, he hath Chriſt: he that hath Chriſt hath eternal life, *Ioh.* 3. *ult.* the eſſence of eternal life or ſalvation is but one, and indiviſible. You cannot make the full revelation or ſeaſible fruition of it, to be any part of it: your error is, that you will have good works, neceſſary to come in between juſtification and ſalvation at leaſt, as a cauſe, *ſine-quanon* or conditions of it: or ſo requiſite, that the promiſe of eternal life is made to them: and only by vertue of that their promiſe, eternal life becomes his that doth the works. *But eternal life is the free gift of God*, Rom. 6. 23. *And ſalvation is in Chriſt alone*, Act. 4. 12. Ioh. 5. 12. *He that hath Chriſt, hath life*; and if he have not Chriſt, he can have no life, whatſoever works he have. So that

as a man may have Christ without works by faith, so may he have salvation in order before good works; unless you will say, either that without Christ a man can do good works, or that Christ may be had as separate and apart from life and salvation: Christ and salvation standing at a distance. & so after he be come unto Christ, and have him he must do good works that by them he may come unto it: but both these are impossible. Works done in this sense, with such a minde, and for such an end as to help us to salvation, as if Christ did not sufficiently content us, these works, saith *Luther*, cannot be good: but whatever they be for the matter of them are and ought to be numbered among the worst of evil works; fornication, stealing, lying *&c.* are not so hainous, saith he, neither is the danger and fearful effects and fruits of these evils comparable to the evil of such pretended good works. While I do good to help me to salvation, I in heart deny Christ to be my full and sufficient Saviour: I make faith void, and the promise to be of no effect; I overthrow the whole Gospel of salvation, I appropriate the promise of life, not to Christ, nor faith, but to my works. And if it be said, it is onely the presence of good works that is accounted necessary to those that shall be saved;

Gratia Dei remissio per justitiam & vita eterna in solo Christo, mediatore proponuntur, illum vero, non apprehendimus bonis operibus, sed sola fide.

Gratia Dei in christo (1 Cor. 2) data est, quia hæc constituum est a Deo, ut qui credit in christum salvus sit sine opere, sola fide.

Unum illud assiveraverem, quod sola fides

I *answer*, 1. How can they be present, when I must have Christ, and with him eternal life, before I can do any good work? 2. Is not the presence of Christ and his righteousness sufficient? Why then did *Paul* desire to be found in Christ, not having his own righteousness of works, but only that which is through the faith of Christ, the righteousness which is of God by faith? *Phil.* 3. 9. 3. What comfort or pleasure can they afford or gain, when as *Calvin* saith, *If God do respect or look upon them we be to us: and there cannot be so little a fault, or so small a blemish in our works, but the same is enough to make them foul and loathsom unto God. Thus all* Abrahams *vertues*, saith he, *if they had been examined, could have brought him nought but damnation*; Abraham *had no other help, nor comfort, therefore but his faith in Christ, in whom God did singly consider and accept him.* Rom 4. 1, 2. 4. If, as you affirm, the promise of life be made to them and their presence, then cannot the soul receive or lay hold of any promise of life till they come into sight. And what promise then is made to the righteousness of faith, or of Christ?

Paul

Paul was most diligent and faithful in his ministery abounding in the works of the Lord, fought a good fight, kept the faith, finished his course; but the crown which was laid up for him and which he certainly expected, was the crown of the righteousness of faith, 2 *Tim.* 4. 8. See Dr. *Foulk* on that place against the Rhemists; *If the crown be not due to that righteousness, to what purpose is it? and if it belong and be annexed to it will God make promise of it to our good works?* It is true, It shall be said at the last day, *Come ye blessed of my Father, receive the Kingdome prepared for you, from the foundation of the world: For I was hungry, and ye gave me meat,* &c. *Matth.* 25. 34. 35. but the promise of inheriting is to them, in that they were elected to it from eternity, and prepared for it by the righteousness of faith, were found in Christ, and heirs annexed with him; and these works in ministering to the necessities of the Saints, did flow from their hearts and fervent love unto Christ, and declare the truth of their faith, and of their Adoption and Election. It is for the weak and simple sort that I have been thus large.

per se salvum fecit Chrys. *Evangelium proponit justitiam & salutem credentibus in Christum gratis sine conditione bonorum operum* Ger. *Si bona opera sint necessaria, tum promissiones Evangelicæ non erunt gratuitæ sed conditionales. Infidelitas sola damnat, hoc est, repellit Christum, & una cum Christo vitam æternam, quæ non nisi in Christo offertur.* Aug.

M. *B. When we deal with adversaries, especially Papists, in disputations, then we ought to speak exactly.*

Answ. You now deal with a friend, however you slander and account of us, but with whomever you deal, or in what case soever, you nor I cannot be too exact and careful in our words and expressions; nor may we use more liberty at one time, then other. Yet it is true, learned men are found in their disputes more distinct and clear; for as the Fan cleanseth the barn-floor, so opposition inforceth them unto it: and so I think you clearer in these controversal Lectures, then ordinary; but if we be not distinct, clear, and solid in every Sermon, that so our hearers may be rightly instructed, throughly established, and well able to answer the objections of the tempter, and of his own thoughts, (which are not so easily satisfied, as an adversary of flesh and blood without us) a little failing herein may occasion much danger in the time of inward dispute, and conflict of conscience: One thought of the necessity of a work, or of the presence of any thing but Christ, may prove the sinking, and the casting away of the soule for ever. Let me add two more considerations, and I have done.

First, That many who have not the true faith, and be not of the

flock

flock of Christ, yet may and do flourish in good works, are full of pity and compassion, honest and sober in life, true and just in their dealings, careful in performing duties, and zealous in their religious way; now if you teach thus, as you do in this book, 1. *That good works are necessary to salvation, in regard of their presence.* 2. *Good works are the way to heaven and salvation.* 3. *Our holy duties have a promise of pardon and eternal life.* 4. *There is some kinde of Analogical relation between good works and heaven, comparatively with evil works.* 5. *Our goodness is a motive, moving God to favor and bless us, as a King is moved to prefer one that daily saluteth him.* 6. *To every good action thou doest, there is a promise of eternal life.* 7. *Good works be conditions, without which a man cannot be saved.* 8. *They are necessary by way of comfort to our selves,* and the like;

Will not such Doctrine hearten and encourage them in their way make them bless, and speak peace falsly unto themselves; and conclude, that their case and estate is safe and good? to say nothing of a hundred more fearful consequences, and dangerous effects of it. And

Secondly, consider how this kinde of teaching doth sute and agree well with the principles of nature, and answereth the dictates and requirings of every natural conscience, therefore ponder that of *Luther*; *It is*, saith he *the property of all those who consult with reason in the matter of salvation, to be offended at the doctrine of the mercy and grace of God: for although God himself did preach this doctrine, concerning the free promise of his mercy unto our first Parents in Paradise, and in ages after, did illustrate and confirm it*, &c. yet this cleaveth and sticketh firmly within us, that we confess God indeed to be merciful, yet reason thus judgeth, that they alone do obtain mercy, who give themselvs to righteousness, or in whom something may be found worthy of some kinde of respect, more then is in others; and afterward, *The wisedom of man*, saith he, *is offended, as if by the preaching of grace, the justice of God is abolished, and that they were afraid least carnal security, and sinful licentiousness would be bred among men*—— So ignorant are we by nature, of the true nature and efficacy of the doctrine of heavenly grace and salvation.

Omnibus propria est, qui salutis negocio humanam rationem in consilium adhibent.

Humana sapientia offenditur, cum si gratia predicatur, &c.

M. B. *Good works are neceſſary upon theſe grounds. 1 They are the fruit & end of Chriſts death,* Tit. 2. 14. —— *There are two things in our ſins, 1. the guilt, and that Chriſt doth redeem us from. 2. the filth, and that he doth puriſie us from.*

Anſw. It is the filthineſs and loathſomneſs of ſin, that maketh us odious and guilty: if God abhor us, it is becauſe of the vile and evil nature of ſin, which Chriſts blood doth cleanſe and purifie us from, that ſo a way may be made in divine juſtice for our reconciliation and acceptance. Guilt is an effect of juſtice in the Law, not holding the ſinner innocent, but binding it over to the curſe and death till it be purged and waſhed. *Rev.* 1. 5. *He hath loved us, and waſhed us from our ſins in his blood.*

M. B. 2. *There is ſome kinde of analogical relation between them and heaven, comparatively with evil works; ſo in thoſe places where it is ſaid,* If we confeſs our ſins, he is faithful, and alſo juſt to forgive us our iniquities, 1 *Ioh.* 1. So 2 *Tim.* 4. 8. A crown of righteouſneſs, which the righteous Judge, *&c.*

Anſw. You tell of an ordinability of works, and ſay that evil works cannot be ordained to eternal life, but good may: a very dark expreſſion: who ever read of ordination of works to heaven or hell, but of the worker? and ſecondly, there can be no ordinability in good works, nor by them to life, unleſs you can make it to appear, that God hath any reſpect unto them, either in ordaining or accepting us unto eternal life: but in this caſe, good works and grace are made directly oppoſite, and contrary one to the other; *If by grace, &c. not by works.* Rom. 11. 6. the ſoul is becom: ordinable by free grace, but not diſpoſed by works.

2. In your firſt Scripture, 1 *Ioh.* 1. 9. There is mention made of no work, but only of *confeſſion of ſin*: And is that ſuch a good work? *Judas* confeſſed that he had ſinned. If there be any ordinability in it, it is not becauſe of any goodneſs in the act of confeſſion ſimply, but becauſe God hath purpoſed and promiſed, in that way, or after that order to diſpence and give his pardon; and ſo this place maketh directly againſt you, for it is by the knowledg and confeſſion of ſin, and not by any good thing the ſoule findeth or acknowledgeth in it ſelf, that its ordinability is effected. And whereas you obſerve, *that God is not only faithful, but juſt alſo to forgive;* they are arguments to perſwade a man to take that

course without fear, or doubt; for man naturally hath that opinion of God, that where he sheweth favor unto any, it is for some goodness; and therefore he dare not come as a naked and meer sinner into Gods sight and presence, as is plain in *Adam*, Gen. 3. But if he can bring nothing else, he will make promise of amendment, in some hope of mercy to be the rather shewed him: hence to correct, and satisfie our thoughts, and to encourage us to take this course, to come as we are in our sins, making our selves, nor our cafe or matter better then it is, he requireth a free and simple confession of sins; adding, that God is faithful in his promise, in which he hath declared a gracious minde to pardon such in his Son: and also, that his justice, the thought whereof in that case, chiefly terrifieth, is so fully satisfied, that now, *non obstante imò salva justitia*, God may in order of his justice forgive and save.

To that other place, 2 *Tim.* 4. 8. I have before shewed how you misinterpret it: for that righteousness unto which the crown belongeth, is the righteousness of God, and not ours, *Rom.* 1. 17. *Rom.* 10. 3. of faith, and not of works that we have done, *Tit.* 3. 5. *Rom.* 3. 22.

M. B. Hence some Divines say, that, *though godliness be not meritorious, nor causal of salvation, yet it may be a motive: as they instance; if a King should give great preferment to one that should salute him in a morning, this salutation were neither meritorious nor causal of that preferment, but a meer motion arising from the good pleasure of the King; and so much they think that particle,* for I was an hungry, *doth imply.*

Answ. O how welcome and pleasing is this teaching to mans nature! It tendeth to withdraw our eyes and considerations from off Christ unto our selves, and from free-grace unto our works; whereunto all are most prone by nature. If our goodness be a motive moving God, 1. Then God seeth something out of himself exciting and moving him to do good: and if you hold this foresight of goodness which thus moved him, was from eternity, you are not far from *Arminianisme* or Popery; and if he was moved at the time of doing good (which many of them also hold) as the King you instance in, then this new and present motion in God to do good, is a child of time, begot in his minde or occasioned of late: and God sheweth more kindness then from the beginning he intend-

tended. Laſtly, a motive muſt needs have ſome influence, if not into the act of ſalvation, yet into the minde of God: for the ſalutation worketh upon the kinde nature and heart of the King, ſtirring him up to be ſo bountiful; and the man may thank his ſalutation in great part for his preferment. O happy man I, and happy was that time that I met and ſo ſaluted the King! but the Goſpel calleth from all ſuch fleſhly rejoycing in our ſelves, that he that rejoyceth may onely ſo do in the Lord Chriſt, in whom, and for whoſe ſake onely, God ſheweth all favour, exalteth and bleſſeth with all ſpiritual bleſſings. And why do you bring in and propound this to your hearers, and the whole world as now, but both becauſe you like and approve of it, and would put all upon the like courſe and practiſe in hope ſo to ſpeed? But before they had done good or evil, it was ſaid, *Jacob have I loved*, &c. The true God loveth, accepteth, and ſaveth freely in Chriſt, without any thing conſidered in the party.

M. B. *So that God having appointed holineſs the way, and ſalvation the end; hence there ariſeth a relation between one and the other.*

Anſw. Keep the Law and Works, as you told us *Luther* ſaid, here below on the earth; and by faith mount up, live, and converſe above in heaven; then the way in which the ſoul walketh to ſalvation, is Chriſt and his righteouſneſs; a way ſanctified by his blood, *Heb.* 10. 19, 20. *Believe and be ſaved*: and ſo the relation will be between ſalvation and Chriſts righteouſneſs, and not our righteouſneſs of works: diſtinguiſh between believing *Abraham*, and working *Abraham*, as *Luther* wiſely, &c.

Secondly, For that place, *I was an hungry*, it makes nothing for your purpoſe: For. 1. The kindome was prepared from the foundation of the world, therefore God was not moved by works, *Mat.* 25. 34. 2. It is an argument from the effect of true faith working by love; by which faith they being accepted to life eternal, did declare and witneſs the truth of it, by ſuch ſeaſonable, proper, and kindely fruits as is there mentioned, all relating to Chriſt, and being expreſſions of ardent love to him: and this is, that God may appear to be juſt, therefore he proceedeth to give ſentence according to what is manifeſt to all; for faith is hid in the heart, and not ſeen nor known.

M. *B.* 3. *There is a promiſe made to them,* 1 Tim. 4. 8. *Godlineſs hath the promiſes.*

Anſw. Some by Godlineſs in that place, underſtand the righteouſneſs of faith, by which we become Saints towards God, and indeed all true piety is vertually included in it. 2. Actual holineſs is produced by it; and if the promiſes were to this active righteouſneſs, yet not primarily, nor yet cauſally, but by reaſon of juſtification, the ſole root and foundation of it. *There is a ſecret faith in all that we do,* ſaith *Luther*; and unto this, God, in his promiſes of any good, hath reſpect; and for it, or more truely to Chriſt apprehended by faith, is the promiſe made: ſo that in having Chriſt, we have all the promiſes, elſe we have none. Yet it's more plaine and direct to take Godlineſs in that ſenſe it is in 1 *Tim.* 3. 16. *Great is the myſtery of godlineſs*; that is, of Chriſtian religion in general: but all tendeth to one, though this ſeemeth to me to be the meaning of it.

Secondly, You ſay, *That the promiſes lye ſcattered up and downe in the word of God, ſo that to every godly action thou doeſt, there is a promiſe of eternal life.*

Anſw. If every Godly action have a promiſe of eternal life, then either ſo many actions, ſo many eternal lives be due; as where promiſe is of twelve pence a day to a labourer, and ſo many dayes work, ſo many twelve pences become due: or at leaſt, there be ſo many rights and intereſts in it as be holy actions. But eternal life can but be due to all holy actions joyntly, and to no one ſingly, if it ſhould be due to works. 2. It is true, that promiſes be ſo made in the Law, wherein there is a concatenation, or linking of all in one; yet they are upon ſuch hard conditions, that it is poor comfort, and ſmall or no hope of having any performed, it being impoſſible. The Law is weak through the fleſh, *Rom.* 8. 3. but the New Teſtament is upon better promiſes, which are ſure to faith, becauſe they are made to Chriſt. He ſaith not, *The promiſes be made to ſeeds, as of many, but to his ſeed, as of one*; that is, Chriſt, *Gal.* 3. 16. therefore the collection of the ſcattered promiſes is in Chriſt onely, and by union with him, we come to have intereſt and right to them all; and not by our works.

M. *B. Though God be not a debter to thee, yet he is to himſelf, to his own faithfulneſs.*

Anſw.

Answ. God is a debter to whom he made the promise, which is not to himself, but to Christ, whom he hath ordained and given for a covenant to his people, *Isa.*49.8.

M. *B.* You add, *O Lord, It was free for thee before thou hadst promised, whether thou wouldst give me heaven or no; but now the word is out of thy mouth.*

Answ. 1. If God were free and at liberty, not to give you heaven, untill he saw some of your good works to promise it unto, Then, 1. there is no firm decree in the minde of God, or purpose to save you from eternity. Or, 2. It is not founded upon grace, but works foreseen; but now he hath written your name in the book of life, and it is now become his will to give you the Kingdome; for you have so pleased him with your holy duties, that you have moved him to make you a promise of it. This is your way: I would beloath to wrong you; neither is it a pleasure to me to let any see your nakednes; but onely you have forced me to let you see how you publish your own errours or failings, while you seek the shame of others. Further, was it not as free for God whether he would have made a promise to *Adam* for the recovery of life and felicity, and whether it should be of meer grace, or of works? 2. The Papists now do disclaim proper merit, and claim all as belonging to works *ex vi promissionis*. 3. If you look for a promise of life to your works, then is not Christ, the Gospel, Faith, and free-grace denyed or excluded? and the way is not with you. Believe and thou shalt live, or be saved, as *Act.* 16.31. nor yet, believe, and then work (I believed, therefore I spake) but be holy and do good first; and upon that ground well laid, make claim to the promise, and build thy faith and hope of Salvation: but Christ is become our righteousnes, our onely foundation and hope of glory, 1 *Cor.* 3. 11. *Col.* 1. 27. Your divinity and way be to your self. Alas Sir! What other fruits can this teaching bring forth in your hearers, but to confirm and maintain that legal and natural opinion men have of God, and to make them despise true Faith, Grace, Christ and his Gospel?

Doctrina Evangelii apud Paulum eo spectat, ut Chirographum deleat & illam naturalem opinionem ac sententiam legis examine tollat & inferibat aliam de Deo opinionem. &c.

M. *B. God is faithful; therefore saith David, I will make mention of thy righteousnes, that is, faithfulnes onely: and then marke what the Apostle saith of this speech; This is a faithful saying, and worthy of all acceptance, &c.*

Answ.

Answ. It is true, God is faithful, and so all that walk in in the steps of *Abrahams* faith, do judge him to be, *Rom.* 4. 20. *Heb.* 11. 11. but that covenant of sure mercies and peace is founded on the rock Christ, and not on the sandy ground of works. 2. To that of *David*, *Bernard* understandeth it of imputed and passive righteousness, which he saith also is ours by the gratious act of free donation, when we were yet sinners, as it is said, *Rom.* 5. 15. the gift of righteousness. 3. That faithful saying of *Paul*, 1 *Tim.* 1. 13. is, that Christ came to save sinners; directly against you, who teach that our good works have the promise: then must we be good our selves first, before we can do good, and so not sinners, and that salvation is not for sinners, but the godly. Lastly, the faithful labour, and suffer shame, because they know and are assured aforehand by their faith in Christ entiding them unto it, that they have in heaven an enduring substance; that glory and kingdome laid up and reserved in Christ, will more then countervail all their labour and loss for his names and truths sake; 1 *Cor.* 15. *ult.* *Heb.* 10. 33. With a bleeding heart praying you, and the people under your Ministery. I write this.

M. *B.* Object. *Is then the Gospel a covenant of works?* I shall answer that afterward.

Answ. Indeed you overthrow the Gospel, and do strangely shuffle and confound grace and works: how weak your answer is, and ineffectual to free and clear you from these thoughts you are so sensible of, will be seen in its place.

M. *B.* *They are testimonies whereby our election is made sure,* 2 Pet. 1. 10.

Answ. *Calvin* saith upon that place, If it should be so, that our vocation and election, for the stability of them should be founded and relye on good works, it would follow, it did depend upon us, against all Scripture, which teacheth first that our Election is grounded upon the eternal purpose of God; then, that of Gods free pleasure and goodness our vocation is both begun and perfected.—If it be understood of certainty to others, there is no absurditity in it; but if we should refer that assurance unto conscience, it to ought not, saith he, in my judgement, as if the faithful thereby should before God acknowledge themselves to be elected and called; but simply I take the meaning to be, that by their holy

holy life their calling may firmly appear, and ſo they be diſcerned from Reprobates. Now this is but to taſte and know the inward and hidden goodneſs of the tree by the fruits, and ſo to judge and determine of it: but he that hath no ſurer and cleerer teſtimony within himſelf, will ſtill be uncertain and wavering; for how can works certifie me of my eſtate, further then I know & ſee aſſuredly that they ariſe & come from true Faith? then we muſt firſt know that we have Faith, which hath a cleer evidence in it ſelf, *Heb.*11.1. and yet is Faith more out of queſtion, when we feel it work by love, *Gal.*5.6. and 2*Cor.*5.14. The love of Chriſt conſtraining us feelingly and effectually to all good, for his Names ſake.

*M.*B. *They are a condition without which we cannot be ſaved.*

A. It was taught and received among the learned and Orthodox before you were born, that being firſt juſtified, reconciled, ſaved, we then work, and that freely, which before we cannot: Chriſt is no ſooner our righteouſneſs, then he is our ſalvation alſo. I muſe what your Faith is, or what treaſure or pleaſure at all it bringeth into your ſoul: you may as well and truly ſay, Our works are conditions of our righteouſneſs or juſtification, as of our ſalvation; if ſalvation be by Grace, works are excluded, as *Eph.*2.8. *Rom.*11.6 and if grace be free, it is without condition, *the free gift of God is eternal life*, *Rom.*6.23. All the Orthodox deny the promiſe of the Goſpel to be conditional: for if good works be conditions of life in the Covenant of Grace, what then are the conditions of the Covenant of works? Or wherein do they differ? As this is to confound Law and Goſpel, thus to diſtinguiſh between juſtification and ſalvation; ſo it is remarkable that this diſtinction and queſtion did firſt come out of the ſchool of the falſe Prophets, who thereby occaſioned great diſturbance in the Church, as *Act.* 15.1,5. So *Gerard*, &c.

Antea juſtificati, reconciliati ſalvi, libere operamur.

Nata eſt in ſcholis Pſeudo Apoſtolorum.

M. B. *Now by the Antinomian Argument, a man may be juſtified while he is wicked and doth abide ſo; ſo alſo he may be glorified and ſaved: for this is their principle, that Chriſt hath purchaſed juſtification, glory, and ſalvation, for us, even, though ſinners and enemies.*

Anſw. Methinks your face ſhould bluſh for ſhame at the framing of this ſo apparently unjuſt charge and accuſation: doth any

any say that Justification leaveth a man wicked? say, do not all and every write otherwise? let others judge: I say no more, But that their principle is undeniably true: yet your Logick can finde no ground in it, for this corrupt and absurd inference. If Christ ever purchased glory, justification, and salvation for us, it was when and while we were sinners and enemies, or not at all, for he purchased nothing since ye became holy, and a friend to God or him; neither needed to purchase righteousness and life for any, but sinners. How are you permitted to err and mislead!

M. B. 6. *They are in their own nature a defence against sin and corruption, if we consider the nature of these graces,* Eph. 6. 14, 16. *there you have some graces a shield, some a breast-plate,* &c.

Answ. 1. Graces, as you call them, or gifts of Grace, are improperly put in and reckoned among good works. 2. The defence and power they have against sin, is especially in regard of their object, Christ his righteousness and promises. For thence it is that all they are so good and useful armour. If you have Faith and hope, and ever was in any great conflict, you have found that all your defence, help, stay and victory, was onely from and by Christ the object: he is the onely refuge, plea, and sure Rock, when all works will fail.

M. B. 8. *They are necessary by debt and obligation.*

Answ. The works of the Law are debts required to be payed first, that we may have life and favour: but the love and works of the Gospel are for life, peace, and favour first had and obtained.

M. B. 9. *And the Law of God still remaineth as a rule and directory.*

Answ. As it ruleth, so it reigneth, reproveth and condemneth: and when you have walked most precisely according to it, it will subdue you and your obedience under the Curse, *Gal.* 3. 10. for all you can do is too light, when it is put into this balance. You say, The Antinomian teacheth the abolition of all the Commandments. He is an Antinomian indeed, that doth so: but I muse you still thus wrong and slander us.

M. B. 10. *They are necessary by way of comfort to our selves. And this opposeth many Antinomian passages, who forbid us to take any peace by our holiness.*

A. 2 There

Answ. There be divers kindes of comfort, arising from different grounds and considerations. The Doctor speaks of that peace and comfort which ariseth from the true and certain knowledge of remission of sins, and reconciliation with God: the true, proper, and pure fountain whereof, is Christ crucified: as for your works, they are like puddle-water, a blundered and polluted stream, or a deceitful brook yea as a broken Cistern that holdeth little or none. You say in temptation they fail, and are not to be regarded or looked at. See this answered also, in the third prejudicial inference, *Lect.* 3.

M. B. *These good works, though imperfect, may be a great comfort to us, as the testimony of Gods eternal love towards us. Thus did* Hezekiah, 2 King. 20.3. *he is there a thankful acknowledger of what was in him,* &c.

Answ. The best and most satisfactory testimony and assurance of Gods love, is his giving of that dear Son of his love to die, that we might live through him, *Joh.* 3.16, 1 *Joh.* 4.9, 10. In this he commends, sets forth, and confirms his love, *Rom.* 5. 8. to put it out of all doubt. 2 The next testimony is the giving of his Spirit, for to reveal the things of Christ, the unsearchable riches in him, *Joh.* 16.14. *Eph.* 3.8. *To shed abroad that love in our hearts,* that so the soul may know it, feel the consolation of it, *&c.* 3 A third is the delivering and freeing of our hearts and natures from that bondage and pollution of sin, by sanctifying us in body, soul, and spirit: yet these are no causes, but effects and expressions of his free and eternal love: because he loved his own, he doth all for them. Our works are no causes or motives to him, nor yet sure testimonies of Gods eternal love, for many a Papist, heathen, and reprobate, for the matter and shew of works, exceed divers of them who believe. Therefore, if you will have them such testimonies, and so have comfort from them, you must look on them in all their causes, especially in 1 The Efficient, and the impulsive and moving cause, which be neither the light judgement, or *dictamen* of reason and natures principles, nor the command, coaction, and commination of the Law, by its rule and authority, extorting them from us as being unwilling: but they come from a free and voluntary spirit, so made by the spirit of regeneration and Adoption, moving to do good in love and delight,

Οὐκ ἔστι χοιρὸς ἄτιτος πρὸς ἐμὲ ἐλθεῖν ἀκέατος. Naz.

Rom. 8.14. therefore be they called *the fruits of the Spirit*, Gal. 5.22. Secondly, in the ſubject, that the perſon be reconciled, accepted, and in favour through Faith in Chriſt Jeſus, *Heb.* 11. 6. Laſtly (to ſay nothing of the form or object) the end they are to be referred unto, is not ſelf-praiſe, or profit, to procure nor preſerve by them our own peace, favour, or ſalvation with God (which be the effects of Faith in Chriſt) but ſimply, Gods honour, his Churches, and our neighbours good: even as our love is due alſo, *Mat.* 22.37.39. And if theſe circumſtances, required neceſſarily to every good work, be conſidered, the ſoul will finde little need of works, as teſtimonies and arguments of Gods love. For that muſt be out of doubt firſt; for a doubtful Conſcience cannot pleaſe God by any work or obedience.

Diſplicet deo dubitatio quare neq; coli, neq; invocari cum dubitatione, ſoleſt. Melanct.

And your example of *Hezekiah* cometh nothing neer to make good your Aſſertion. For as Gods works for us are teſtimonies of his love, ſo our works at the moſt are but witneſſes of our love unto him, and therefore cannot be teſtimonies, as you affirm, of Gods eternal love to us: and why ſhould you, or any other, think that *Hezekiah*, ſo approved and commended a long time for a truly-Religious King, ſhould now call his ſpiritual eſtate into queſtion or doubt, no circumſtance in the Text arguing any ſuch thing? and if it had been ſo, he had gone far about to fetch his comfort and aſſurance from his works and life; and it would have been very uncertain and weak, when he had done. And ſo this makes nothing at all againſt Doctor *Criſpe*, who would have all to derive their comfort and peace from the pure fountain, even Faith in the ſatisfaction, diſcharge, and atonement made by Chriſt, as the moſt direct, neer, and infallible way: and not from works, which muſt be firſt carryed to our Faith or aſſurance that our ſtate is good, there to be proved to be good; and ſo at beſt can but ſecondarily and weakly ſeal that comfort formerly had by believing. I think *Hezekiah* might be reproved and condemned, as by *Rabſhakeh*, ſo others neerer unto him, for his zeal in demoliſhing Idolatry; whereupon, he going to God, maketh him the witneſs of the righteouſneſs of the things done, and of the integrity of his heart in doing them. As *David* many times did, being wrongfully charged by *Saul* and others: and as it is our caſe, who are falſly ſlandered as Antipomians, and yet can and dare boldly

Lingua impiorum eſt quotidiana fornax. Aug.

Notitia noſtri certior intus.

go and appeal to God, before whom all things are naked, saying, Thou knowest, O Lord, we are no Antinomians, no Libertines, Teachers of licentious Doctrine, *&c.* and so the testimonie of *Hezekiahs, Davids*, and our Consciences being cleer of such things in the presence of God, is a great support, a sure defence, and an effectual comfort against all those calumnies, censures, and false aspersions: *This is my rejoycing*, saith *Paul* (being misreported to be what he was not) *the testimony of our Conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the Grace of God, we have had our conversation in the world*, 2 Cor. 1. 12. But now all this is touching things controverted between man and man, where our innocency, such as it is, is and ever will be the best Buckler, plea, and comfort; and it is not pertinent to what Doctor *Crisp* entreateth of: or, if this satisfie not, I could add, that as the Churches estate was then servile, *Gal.* 4. 1, 2. and as servants, not having the promised Spirit of Adoption, they did all things rather *ex timore*, then *amore*, out of fear, more then love; so *Hezekiah* having discharged the office of a godly chief Magistrate, and now being called upon by death to lay it aside, presenting himself before the Lord, hath his own thoughts to witness his integrity touching the generality of the course of his life: and so they excusing and comforting him, in that case, do give him some boldness, even as it is with a servant who hath answered the requirings, and done the commands of his Master, in the day of his accounts.

Non est plus ponderis in alieno conviciо, quam in nostro testimonio.

Thus, it is one thing to be comforted from the inward testimony of my Conscience, reflecting with an impartial eye upon my conversation in this world, and finding it to be unblamable, and in all integrity of heart, especially when adversaries do accuse and speak evil of me; and another thing to fetch my peace and comfort thence concerning my spiritual estate and atonement with God: he that is exercised with inward conflicts and temptations, will easily perceive how dangerous a thing it is to have the eye and consideration of the soul, taken off Christ and his righteousness, and to be set upon any work or qualification of our own: then nothing but Christ, all is accounted as dung and loss else; our own righteousness as unclean and filthy rags, *Phil.* 3. 8, 9. *Isa.* 64. 6. But without spiritual buffetings of Satan, the Doctrine of Faith

Terret me tota vita mea, nam apparet mihi aut peccatum, aut tota flagitia, Aug.

of Christ, our righteousness, our reconciliation and peace cannot be prized, learned, nor purely taught.

M. B. 11. *They are necessary in respect of God, &c.* a Leah, *though blear-eyed, yet when she was fruitful in children, said.* Now my husband will love me: *so may Faith say. Now God will love me, when it abounds in the fruits of righteousness.*

Answ. God is not as man; his love to man is not begotten or caused by any thing he seeth in us; he loveth before and without works, even while we were enemies, our mindes being in wicked works, *Rom.* 5.8. *Colos.* 1.21. thus the Word testifieth, and Faith receiveth it: what good he worketh in us, or frameth, and inableth us to work, are they effects and fruits of his love, not causes of it.

M. B. 12. *In regard of others,* &c. 1 Pet. 3.1. *It is an exhortation to wives, so to walk, that their husbands may be won to the Lord —— So that thy life may convert him. By the Word, the Apostle meaneth the publike preaching.*

Answ. You rather make more obscure, then cleer the sense and drift of the Apostle; while you are minded to plead for good works, you attribute too much to them. Faith in Christ, and conversion to God, is by hearing of the Word, *Rom.* 10.17. If the husband were an Idolatrous Ethnick, or prophane; yet by the sweet, humble, and dutiful carriage, and vertuous life of the wife, he might happily be gained to approve and like well of her Religion, which had wrought such a sensible alteration, and brought forth so plentiful and pleasant fruits in her; and so be moved to give ear and attention to the Doctrine of the Christian Faith: thus his minde becometh prepared, and more ready to embrace that which did not so well please, or perhaps was an offence before. This is all that can be meant or intended in those words.

Maritos præparent ad amplexandam Christi fidem. Calv.

M. B. Obj. *If good works be still necessarily requisite, why then is not the Covenant of Grace still a Covenant of Works?* &c. A. *Although good works be requisite in the man justified or saved, yet its not a Covenant of Works, but of Faith, because Faith onely is the instrument to receive Justification and eternal life.*

Answ. I see no difference in effect between the *Arminian* Doctrine

Doctrine and yours in this: you hold good works to be imperfect, ſo they; and you make all the promiſes of eternal life to belong and to be made unto them; and what do they more? 2 You Anſwer, Although they be requiſite in the Juſtified or ſaved (before, you ſaid, in a man to be Juſtified and ſaved) yet it is a Covenant of Faith. *Anſw.* Where do you finde it to be called a Covenant of Faith? it is a Covenant of Grace, and ſo it is entire without our Faith.

M. B. *Good Works are to qualifie the ſubject believing. — Faith onely is the condition or inſtrument that doth receive the Covenant; but yet, that a man believe, is required the change of the whole man.*

Anſw. They qualifie the ſubject believing, in ſome ſenſe is true; but do they qualifie before he believe, in believing, or after Faith? this you ſhould have told us: it may be concluded from your words, that they muſt qualifie the ſubject before he believe, and this is your reaſon, becauſe, that a man believe, is required the change of the whole man, as if good works did change the man, and ſo were pre-required to believe. I anſwer, 1. That the heart muſt be firſt changed, I grant; for the natural heart is evil and unbelieving. And ſecondly. It is a good work to renew and change it; yet that is no work of ours, but Gods. Thirdly, Do our good works qualifie towards God, (*Coram judicio Dei*, as *Melanct.*) or towards others? Or to our own ſight and ſenſe? Is not Chriſt in us, put upon us, formed and dwelling in us, qualification ſufficient for acceptance to ſalvation?

M. B. *Uſe.*

Anſw. You are ſtill miniſtring your vain Antidotes. Take you heed of that ſpiritual Anti-Chriſt within man, which ſtrongly maketh head againſt the true Chriſt. What you preach and profeſs, may be a deceitful flouriſh: you bid, reconcile Law and Goſpel, Juſtification and holineſs, *&c.* I know none making ſuch jars between one and the other, as doth your ſelf. Is the Law then againſt the Promiſe? *Gal.* 3. 21. That is a blinde conceit. Chriſt was ordained to be the Righteouſneſs of the ſinful and loſt ſoul of man, and to be received by it in the feeling of the failing and want of all goodneſs in it ſelf. He dwelleth in the poor, meek, low, and broken heart, to receive, heal, and ſatisfie it.

it. We may think and talk of him out of us, as held forth in the letter and outward Miniſtry: and all this to ſmall and no effectual conſolation or purpoſe.

LECT. V.

1 Tim. 1. 9:

Knowing this, that the Law is not made for a righteous man.

M.B. *Concerning the righteous man here, we muſt not interpret it of one abſolutely righteous, but one that is ſo,* quo ad conatum & deſiderium.

Anſw. Why may we not underſtand it as well of one who hath attained to righteouſneſs by Faith, which is abſolute and perfect, as of inherent ſanctification, which is inchoat and imperfect? or why is it that you do altogether exclude this paſſive and imputed righteouſneſs? You do not with the Papiſts hold it onely to be a putative and not real righteouſneſs? And you erre if you take that which is ſenſible, inchoat, and ſo defective, to be yet more worthy to give the denomination.

M.B. pag. 49. *The Antinomian and Papiſt do both concur in this errour, though upon different grounds, that our righteouſneſs and works be perfect &c. and that not only in Juſtification, but in Sanctification alſo.*

Anſw. Though the righteouſneſs of Faith in Chriſt, and ſanctification by his Spirit, (which are inſeparable in regard of the ſubject) be two diſtinct things, yet they argue not the party to be in a twofold eſtate towards God for acceptance to favour and life: but his eſtate is peaceable and ſafe, onely by the free grace of Juſtification. You grant your ſanctification is imperfect and defective; Now ſith the ſinfulneſs remaining in us, doth diſpread it ſelf throughout all the powers of the ſoul, all parts, actions, and paſſages of the whole man, When you then have gathered and ſumm'd up all in one, do you not bring all your works in the end

end to your Justification, by your confession of weaknesses, wants, pollutions &c. and so seek forgiveness of the sins of your Prayers, your failings in your Sermons, errours of heart and life? And this is in effect to have all healed and justified by free justification, or the blood of Christ: knowing that otherwise all is damnable, and in law and justice to be rejected: know it, and cause also your hearers to learn it, that though Justification be one individual act, yet the vertue and efficacy of it is necessarily to be extended throughout all the life and wayes of man. It purifieth the man, and maketh all pure also and acceptable, *Tit.*1.15. *To the pure all things are pure.*

Etiam bona opera egent remissione peccati.

Thus may you see that it is a truth, that all are become perfect; and the manner also how: and lastly, that all is in Justification, and not in Sanctification; and so know your mistake. If you receive not this, how shall what is imperfect be accepted, except either by some mitigation of Gods Justice, contrary to that place, so much, and that without cause urged against us, *Matt.*5.17,18 or that you will so far be beholding to the new Covenant, with the Arminian, as to seek for the Grace of it? which may pardon or pass by our defects, or in effect to deny the extent and continuance of the force and vertue of Justification and Christs blood unto the last end?

What you charge upon your old Antinomian *Islebius*, I pass by, as an Author I never read.

M. B. *As for the latter Antinomian, he speaketh very uncertainly and inconsistently. Sometimes he grants the Law is a rule, but very hardly and seldom; then presently kicketh all down again; for, saith he, it cannot be conceived that it should rule, but that it also should reign: and therefore thinks it impossible that one act of the Law should be without the other; the damnatory power of the Law is inseparable from it. Can you put your Conscience under the Mandatory power, and keep it from the damnatory? Assert of Gr.*p.33.

Answ. None can speak more uncertainly and inconsistently, then you, in these Lectures; you make neither to appear in your adversary, but he proveth you guilty of both. For when you use these expressions, Good works are necessary in the justified, and then presently, They are necessary in him that is to be justified; Again,

gain, onely Faith in Chriſt is neceſſary to ſalvation: the promiſes of life are made to the believer, and good works have the promiſes of life; every good work thou canſt do, hath a promiſe made to it of eternal life, *&c.* you both leave your reader uncertain what your opinion is; and theſe will in no wiſe conſiſt together, beſides many other like paſſages. Alſo, here you ſay he grants it a rule; and yet do charge him with the total abolition of it, *pag.* 43. Is not this inconſiſtency? You ſay he granteth it hardly; nay doth it freely without conſtraint. *B. And ſeldom. Anſ.* If need require, he will do it *toties quoties.*

This is not to kick all down again, to ſay the Law, if it rule, it doth alſo reign; the latter doth not overthrow the former, but onely it croſſeth and overthroweth your vain and airy conceit of a Law ruling and not reigning. You ſay, he thinks it impoſſible that one act of the Law ſhould be without the other. *Anſw.* Here you wrong your adverſary; he ſpeaks of a power, and you of an act. The Law may actually condemn, where and when it cannot actually juſtifie (as it condemneth every tranſgreſſor, but can juſtifie onely the innocent) and yet the power for to do both is equally in it as a Law. Why do you not anſwer the enſuing Queſtion, *viz.* Can you put your Conſcience under the Mandatory power, and yet keep it from under the damnatory? The Law bids you love your neighbour, though your enemy: and preſuppoſe you are obedient thereunto, yet do you do it ſo perfectly, that the Law hath no power to reprove and condemn you in that particular? If the Law condemn you not, away with humiliation, Confeſſion, Repentance, Juſtification, and all living by Faith in Chriſt. For now you can ſo walk according to the rule of the Law, that it cannot ſubject you to the curſe and death: you are not reproved and judged in your ſelf for any thing: your peace and ſafety is by your juſt life, the Law being curbed and reſtrained, or rather, exauthorized, or diſ-inveſted of all power to condemn: and your life and comfort is not by your Faith in the Son of God, who loved you and gave himſelf for you, as *Gal.* 2.21. *There is no condemnation unto you,* (not becauſe you are in Chriſt, as *Rom.* 8.1. but) the reaſon is, in that the Law, though a rule, yet wanteth power to reign to death. We often meet with this groundleſs and falſe aſſertion: and now ſee what is the chief ſtone that you ſtumble at. Let this now ſuffice. *M.B.*

M. B. The same Author again, pag. 5. *He dare not trust a believer to walk without his keeper, &c. they are onely kept within compass by the Law, but are no keepers of it,*

Answ. The word *they*, relates not to believers, if you look the place, as here you do intimate. You onely repeat what we write, but confute nothing.

M. B. *The same Author at another time, calls it a slander to say they deny the Law: who can reconcile such contradictions?*

Answ. I see no contradiction, nor shew of any: you might tell your Reader wherein it lyeth; for all are not so quick-sighted as your self. But is not this a contradiction in you, who say, that we grant the Law to be a rule, and that a believer is a free keeper of it; and yet that we hold and teach the abolition of it? Here the task to reconcile is now yours. Also, that we deny the Law, abideth still a slander, for which the Law is against you. See the the ninth Commandment. The Lord layeth it not unto your charge.

M. B. p. 52. *The second interpretation is of the damnatory and cursing power of the Law: the Law is not made to a believer so as he should abide under the cursing and condemning power of it.*

Answ. You might remember, that right now you said, The Law a believer is under, hath no power to condemn and curse; what need he, or how can he then be freed from the cursing power? See your own instance. If the fire had no power to burn, what need was there that God should hinder the act? You would faign such a fire, as is without all power to burn, and tell us of such a Law as wanteth power to condemn? who will now fear either? or rather, who can credit such vain words? Your sword cuts the throat of the owner; for from the removal or restraint of the act or operation, the Argument doth not hold for the removal of the thing, or the power to condemn, but rather on the contrary, it strongly and necessarily inferreth and concludeth, that there is such a condemning power in the Law, in that it is restrained and hindered from the actual doing of it. But secondly, here is no such miracle wrought upon the Law, as was there upon the fire, which kepe it from burning the three worthies, *Dan.* 3.23,25.

though more abundant mercy be ſhewed: for Chriſt was made under the Law, to redeem us from under it, *Gal.* 4. 4. Not to take the curſe from the Law, but to redeem us. In what ſenſe, and to what end Chriſt was under as our ſurety, in the ſame ſenſe are we freed: but he was under both the rule and raign of it. Yet it will not follow that believers are in no ſtate of ſubjection and obedience: or being enlarged, and ſet at liberty, do not run the way of Gods Commandments. For they do it, though by another efficient, from a new principle, and for a different end then that of the Law, *Do and live.* They are under Chriſt, and moved and led by his Spirit, who is the head and husband of his Church. But of this more afterwards.

M. B. *Conſider ſome parallel places of Scripture:* Gal. 5. 23. *ſpeaking of the fruits of the Spirit*; *Againſt ſuch there is no Law*; *the Law was not made to theſe, to condemn them.*

Anſw. And if you refer it to the fruits of the Spirit, the Spirit produceth his fruits of himſelf, and of his own accord: no outward Law commanding and directing.

M. B. *And if becauſe the godly have an ingenuous free Spirit to do what is good, he need not the Law directing or regulating*; *it would follow as well, he need not the whole Scripture.*

Anſw. You would ſtill bear men in hand that we are againſt the uſe of the Law, which yet we do ſtand for, if lawfully uſed, as your Text requireth; and that in all the Authority and Offices of it; and this we can and are ready to make good upon occaſion: yet ſince this is ſo often inculcated by you, I wiſh you would give ſatisfaction in theſe few things. Firſt, If the Spirit make the will and affections free to what is good, doth it alter and enlighten the underſtanding alſo, to know what is truth and good, and effectually encline, move, guide, and lead aright, without the direction and regulating of the Law? doth the Spirit, which is light, and giveth all light and directive power to the Law, need the Law in his work?

2. You are to prove and cleer better then yet you have done, that the Law is inſtrumental to the Spirit in the works and ways of ſanctification. 3. Where do you finde, that the moral Law doth give help or power unto any? *jubet, non juvat.* 4. Where-

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as you say we are flesh, and not all spirit, *&c.* It may be replyed, that by Scripture and all experience, sin, the wickedness of our nature, is rather irritated and strengthened by the Law, then weakned and mortified. It is such a desperate disease, that it makes head more strongly against any legal plaister and application, *Rom.* 7.5. &c.

M. B. *You say it will follow as well, that he needed not the Gospel to call upon him to believe.*

Answ. Your reason is much unlike: for first, the Doctrine of the Gospel is not onely the object of Faith, but the outward instrument and ordinary means the Spirit useth both to implant faith and to increase it: to regenerate to Faith, and to confirm and build up in that way; which you nor any can truly affirm of the Law. Now this your Rock is passed by without danger. Rom. 10.

M. B. *The* Swinckfeildeans, *upon like ground, deny the whole Scripture to be needful to a man that hath the Spirit: and that which the Antinomian doth limit to the Law, that is is a killing letter, they apply to the whole Scripture: and I cannot see how they can escape this Argument.*

Answ. I see, with a little help, the light may so shine forth, that there is hope you will prove ours: however, we are not here nonplussed. See the errour of the *Swinckfeild*, and your own weakness: first, if we were perfectly holy and happy, as in Heaven and Glory, we should not need the Scripture, no more then the Angels do. 2 But we are so onely imperfectly and inchoatly, so that the Scriptures are still requisite and needful, that we may increase with the increasings of God. *Ephes.* 4.12. *for the perfecting of the Saints* ——*Till we come to the unity of the Faith, unto a perfect man, unto the measure of the stature of the fulness of Christ.* 3 Again, your friend the Antinomian doth not call the Law a killing letter, as it is without the Spirit, but as it is that instrument, or the ministration the Spirit useth to kill and condemn, as touching Conscience, 2 *Cor.* 3.9.

I was alive without the Law once, but when the Commandment came, sin revived, and I died, Rom. 7.9.

But this may serve now, *viz.* The Law can but direct in the things of the Law: where you can finde no Christian estate, nature, name, way, life, faith, nor hope of his Calling, nor to speak

properly, any thing of Christianity. How now shall your Law direct in these things?

M. B. The Law must needs have a directive, regulating, and informing power over a godly man, as will appear by these two Reasons: First, we cannot discern the true worship of God from superstition and idolatry, but by the first and second Commandment.

Insepem copia facit.

Answ. Here is a large field, this requireth a full Treatise it self; as for the explicating it in such manner as may satisfie mens minds, being concerning this full of darkness and doubts; so for the general necessity of some cleer and special light to be held forth for the informing and directing aright; a world of people going far wide, through want of this true knowledge. In brief, thus for the present: First, God was not onely a God unto his people, but had made known also himself unto them, before the solemn giving of the Law: and he gave not the Law, that by the observation and works of it he might be their God, and they his people; nor yet that thereby they might know and conceive of him in their hearts according to that Law of works. And therefore is it observable, that he beginneth with these words, *Hear, O Israel, I am thy God, &c.* Now as he became their God onely by Christ the promised seed, in the face of whom the knowledge of his glory is manifested, 2 *Cor.* 4. 6. so his redeemed and peculiar were onely to take notice of him as God in Christ reconciling them to himself, blessing all in the alone Messiah, giving out all peace & life through him, and vouchsafing all favour and respect onely in reference unto him. To this dispensation, manner, and kinde of revealing himself to mankinde (according to that first promise, *Gen.* 3. 15. *The seed of the woman shall bruise the Serpents head*; and, *in him shall all the Nations be blessed*) are all to attend; for God will not be known nor worshipped out of his Christ. Now mans heart naturally is a shop of idolatry; infinite are the forms, conceptions, and images which we frame and have of God within us. And, as our inward Notions are, under which God cometh to our understanding, so we think of him, worship him, seek to please him, and lay a foundation for expecting and receiving some good from him. And what inscription the Athenians had on their Altar, *Act.* 17. 23. the same may be found on a world of our devoti-

Deum, nisi in Christo suo, coli aut cognosci nolit. Calv.

ons,

ons, all being to an unknown God. For as Christ said to the woman of *Samaria*, for the most part we worship we know not what, *Joh.*4. for he is onely a God in our opinion and conceit, and not in truth and his own nature, who accepteth, respecteth, loveth, or blesseth any, for any work, worth, or goodness of theirs; but the true reason and ground of all favour is Christ. *Eph.*1.6. Thus he that in his thoughts falleth from that true knowledge of Christ, and that in him he is well pleased with him, pacified towards him, receiveth, loveth him, without and before any actual holiness and work, or performance of his, he necessarily falleth forthwith into Idolatry: because he cannot now but imagine such a God, and frame him in his own minde, which is nowhere to be found. A God out of Christ without a Mediatour, not satisfied, reconciled, at peace with us, propitious to us, *&c.* but requiring and respecting some duty or holiness in us, to move him to grant us access, audience, and all blessings needful: an absolute God, clothed with glorious attributes, terrible to sinners (and not justifying the ungodly through Faith in Christ, nor loving us when we were enemies, and so by his own hand and work reconciling us to himself, without any of ours, *Rom.*4.5. *Rom.*5.8,9.) such a God do many set up in their hearts, and they frame their devotions, works, and ways suitable with this their image: seeking in their own righteousness and holiness to draw nigh, and that some goodness or qualification of theirs should commend and ingratiate them unto him. A Fryers Coul, a Monks hood, holy order, pilgrimages, a strict and Religious life, must speak for one sort: others Fast, Pray, Vow, Reform, *&c.* thinking, studying, seeking by those to pacifie God, and procure his favour.

Servium Deo qui tantum opinionabiles, non naturæ est deus.

Nam verus & naturalis Deus sic loquitur: Nulla religio sapientia, justitia, &c. nisi illa unica, qua pater glorificatur per filium, &c.

Omnis homo qui relabitur a cognitione Christi necessario ruit in Idolatriam, &c.

Alii jejunant orant, &c. bis se deum placere putant student quærunt. Luth.

Now, as we may plainly see, that the Preface of the Decalogue relateth to the Covenant of Grace, of Promise of peace and life in the Messiah, in which God did commend and make known himself what a God he would be unto them, in what way he would deal with them, and give them all their peace: so God, to keep this light in them, to suppress or prevent all Idolatry, or spiritual and false conceivings and imaginations of him (contrary to that his promise, whereunto mans nature is exceedingly prone) therefore saith, *I am thy God* (as I have made my self formerly known unto thee) *and thou shalt have no other*: as not worship

ſtocks and ſtones, ſo not form and conceive otherwiſe of me in thy heart and minde.

And verily, as the heavenly light of this true knowledge of God which did appear in the word and work of atonement by Jeſus Chriſt, began to be eclipſed and darkened in the Church, ſo idolatry and ſuperſtition crept in and prevailed, till at laſt it became palpably groſs, by Images Pictures, uſing of Saints for Advocates, and the like. And the bright and glorious ariſing and ſhining forth of the Sun of Righteouſneſs, who hath health under his wings, *Mal.* 4. 4. will prove the alone effectual means to diſperſe, diſpel, demoliſh, and aboliſh all that trash and ſuperſtitious vanities, and to inſtruct and guide mens ſouls aright into the knowledge of the true God.

M. B. *The practical uſe is,— to pray and labour for ſuch a free and heavenly heart, that the Law of God may not be a terrour to you.*

Anſw. You have taken a courſe for that aforehand; for how can the Law be a terrour, while you teach that it cannot curſe nor condemn? but thus a mans heart may flatter him with a falſe peace in the way of legal conformity, having not attained to the righteouſneſs of Faith or of Chriſt. Again, that Spirit which maketh the heart ſo free and heavenly, that the precepts of the Law are ſweetneſs and delight, cometh not by the Miniſtery of the Law, but of the Goſpel: this is not the Spirit of bondage to fear, but of Adoption, Grace, and love. Therefore let us pray and labour that the Goſpell may have a free paſſage, and be glorified.

LECT.

LECT. VI.

Rom. 2.14,15.

For when the Gentiles which knew not the Law, &c.

M. B. Pa. 58. *Obſervation. There is law of nature writen in mens hearts—How can the Antinomian think, that the moral law, in reſpect of the mandatory power of it, ceaſeth?*

Anſ. Your Antinomian thinketh (as you alſo know) that the moral law is perpetual and inviolable, in reſpect of the mandatory and damnatory power alſo, within its own territories and dominion; there is nothing taken from it: thus you miſtake him, forget your ſelf, and abuſe your reader and hearers.

M. B. Page 59. *This is good to take notice of, againſt a fundamental error of the Antinomians, about the Law in general, for they conceive it impoſſible but that the damning act of the Law muſt be where the commanding act of a Law is.*

Anſw. If this errour be fundamental, I muſe you bring no ſtronger Artillery to batter and quite raze it. 2. Your adverſary ſpeaketh of the power, and you diſpute of the Act: there may be power where it is not alway acting. 3. I ſay ſtill, The law hath power from the Author of it, indifferently to command and to condemne; If the Law of our Land ſhould never condemne or puniſh actually for murder, becauſe no man-ſlayer is to be found, yet it hath power to do it nevertheleſs when occaſion ſhall ſerve.

M. B. *There are only two things go to the eſſence of a law,* &c. 1. *Direction.* 2. *Obligation.*

Anſw. Theſe are but your words, without warrant or weight, which can never carry it: your part is to refell the contrary. 2. If there be ſuch a law which can onely direct and oblige to it, the Apoſtles Argument may ſeem to be invalid, *Gal.* 3. 10. ſaying, *They that are of the works of the Law are curſed,* &c. for a

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man may be of the works of the Law, as it is of power to oblige to direct and oblige only, ſay you, and yet be exempt and free from the curſe. I much marvel that you or any can ſuppoſe a law obliging to it for obedience, and yet not obliging or binding to anſwer for diſobedience. *Whatever the Law ſaith, it ſaith to them that are under the law: that every mouth may be ſtopped, and all the world become guilty before God.* Rom. 3. 19. Herein, ſay you, lyeth the eſſence of ſin that it breaketh the Law; which ſuppoſeth the obligatory force of it. *Anſw.* Sin is a ſwerving from the rule of direction, 1 *John* 3. 4. But can there be ſin, and not guilt? or can you ſuppoſe a man to be formally a ſinner, and yet out of condemnation by the law, by preventing that conſequence, as you call it? Laſtly, a man is properly odious and hateful to God, in that he is a ſinner; and not as he is guilty and ſubject to the curſe, which be the effects of juſtice, occaſioned only by ſin.

M. B. *God, by reaſon of the dominion he had over man, might have commanded obedience, and yet never a promiſe of eternal life.*

Anſw. To what purpoſe do you here tell us what God might have done, where the queſtion is of what God hath done, what a law he hath made and put man under, which, as it commandeth obedience, ſo it condemneth diſobedience, *Rom.* 2. 8, 9. *Who* (God) *will render unto every one according to his deeds, to them who by patient continuance in well-doing, ſeek for glory, and honor, and immortality, eternal life: But to them who are contentions, and do not obey the truth, but obey unrighteouſneſs, indignation and wrath.* Is not here the expreſs and full minde of God in his law? and will you curtaile or conceal any part of it? Beſides, how can it ſtand with divine juſtice, to conſtitute a Law, without power to puniſh tranſgreſſors? when he giveth his law in charge, he ſaith, *That he ſetteth before them life and death, bleſſing and curſing*, Deut. 30. 19. You may long tell any ſober underſtanding man, that he may ſafely put his hand into the fire, it cannot burn him, for there may be a fire without power to burn, before you can perſwade him unto it. And yet God hath ſufficient power to do this alſo.

M. B. *As for the other conſequent act of the law, to curſe and*

and puniſh; that is but an accidental act, and not neceſſary to a law, for it cometh in upon ſuppoſition of a tranſgreſſion; and therefore as we may ſay of a Magiſtrate, He was a juſt and compleat Magiſtrate for his time, though he put forth no punitive juſtice, if there be no malefactors offending; ſo is it about a law.

Anſw. The Apoſtle in *Gal.* 3.19. doth ſtrongly and convincingly conclude againſt you *viz.* that the moral law came in with power, not only to direct, but to reveal wrath, curſe, and condemne: for, ſaith he, *It was added becauſe of tranſgreſſion*; that is, to accuſe and convince of it, and to condemne for it, that ſo it might be ſubſervient to the premiſe, in preparing the heart for Chriſt the bleſſed Seed. This is plaine to be Gods intent, in giving and bringing in his law at the firſt by *Moſes*, except you can ſince then, let us ſee how it is altered, or where and when the law was onely given to direct and oblige, the other authority and power being denied it, or rather taken away from it.

2. As for your inſtance in the Magiſtrate, I anſwer, If the Magiſtrate have no power to puniſh, he is no compleat Magiſtrate. See *Rom.* 13.4. *He is a miniſter of God, a revenger to execute wrath upon him that doth evil:* this is one maine part of his office, and as eſſential to it, as it is to countenance and defend the innocent and good. Alſo 1 *Pet.* 2. 14. *Governours be ſent* (of purpoſe) *for the puniſhment of evil doers, and for the praiſe of them that do well.* 2. Your other inſtance of confirmed Angels, is as ineffectual. They were under a law, ſay you. Anſwer, Well, it is true; and thoſe that fell, are condemned by that law they were under. And now ſuppoſe any of them that do ſtand, ſhould yet ſin as did the other, would they not fall into the ſame condemnation? It may be diſputable: yet it is currant with moſt, that the Elect Angels are confirmed by Chriſt; now I would learn, Whether the benefit they have by Chriſt, is, in that the condemning power is taken from the Law they live under, ſo that though they fall, it cannot hurt them; or is it in that they are upheld, and eſtabliſhed in their integrity that they cannot fall as did the evil angels, and yet the condemnation remaineth in the law ſtill? Who then do now need moſt rectifying? I fear you wittingly do oppoſe the truth: And your manner of replying doth

confirme this my opinion. If what is ſaid be true and evident, let it leave you ſatisfied, and not go on againſt the clear light.

M.B. Every believer, though juſtified by Chriſt, is under the moral Law of Moſes, *as alſo the Law of Nature.*

Anſw. You are too bold and peremptory in your aſſertion: For 1. If believers be under thoſe laws, then he is under their curſe: for both of them do curſe and condemne all that any way diſobey them; but every one under them do many wayes diſobey them. Where is there any one, if any ſtirring be in him, but he may obſerve within his own thoughts, and feel a ſentence given out againſt him daily for one thing or other, that he is found to be guilty of! But is it not written, that Chriſt was made under the law to redeem us from under it, *Gal.*4.4 & again, *Rom.*6.14. you are not under the law, but under grace: whether now ſhall we believe *Paul* thus ſaying by the infallible Spirit of God; or ſhall we credit you ſpeaking contrary, of your own head, by a private ſpirit? 2. You ſay, *though juſtified by Chriſt.* Now I here would aske, whether by juſtification his condition or eſtate be not changed? he was under the Law before, and is he ſo ſtill? what availeth then his juſtification? or where is his liberty wherewith Chriſt hath made him free? *Rom.* 5.1. *Being juſtified by faith, we have peace with God through our Lord Jeſus Chriſt, by whom alſo we have acceſs unto this grace wherein we ſtand.* This grace of juſtification is like the City of Refuge, for the peace and ſafety of the ſoul, unto which it betaketh it ſelf by faith, that ſo it may finde reſt and ſecurity, by eſcaping the condemnation and danger of the Law, when it is purſued by ſin and the tempter, *Heb.* 6. 18. ſo that a Chriſtian by his faith ſeeketh to be delivered from the law in the pureſt obedience and beſt works, whereof the conſcience cannot be ſecure, nor dare not reſt: *ne etiam laudabili vitæ ſi remota ſit miſericordia.* Indeed faith worketh alſo by love, in another ſphere and conſideration; and here in love he is under the law, ſerving his neighbour in the freedome and willingneſs of his minde, *Gal.*5.13. according to that exhortation, *Eph.*5. 2. *Walk in love, as Chriſt hath loved us, and given himſelf for us* &c. but this appertaineth onely to our converſation and the things of this life; and is ſo perfect in none, but that law he ſerveth under, will finde matter and cauſe of condemnation; ſo that

Se judice nemo nocens abſolvitur.

Aſcendet quiſque mentis ſuæ tribunale, &c.

that ſtill the ſoul, elevated and kept above in faith, by which it liveth, *Gal.* 2.20. would be found in Chriſt, having his righteouſneſs, which is perfect and everlaſting; and not having its own righteouſneſs, which is of the law, *Phil.* 3.9. If there be no curſe nor danger in the works of our own righteouſneſs, or of the law, (it having loſt its condemning power, as you affirme) why ſhould *Paul* be afraid to be found there? But in temptation, and the time of inward conflict, the truth, benefit, and neceſſity of this will better appear, and ſo be diſcerned and readily received; and without temptation *Chriſtianus nullus eſt.* It ſeemeth your ſpirits live and abide under the law, as under a quiet and peaceable government, without ſenſe or fear of condemnation, and without inward moleſtation or check of conſcience, in that you tell us of being under both the natural and moral law, and yet free from condemnation of either. And you would patronize *D.T. Regula vitæ*, and yet dare not, nor cannot do *planè & plenè*. I finde you in doctrine agreeing with Doctor *Laud*, who in a Sermon on *Aſhwedneſday* before the King, his text being *Jer.* 6.16. ſaid, that the old pathes wherein we might reſt, were the Creed, the Lords Prayer, and the ten Commandments: and added, that the law was like unto a ſerpent at the hedge bottome, which had loſt its ſting. I believed him not, though you do. And ſo he told the King and the reſt, what a peſtilential ſect the Antinomians were; and thus he did labour, as you do, to make the world believe that there are ſome aboliſhers of the law, & that theſe againſt whom you write, and all others who go in the ſame way, are ſuch, and ſo not to be tolerated in the kingdome. And about the ſame time D. *Gifford*, after many invectives againſt that ſect and ſort (for it is ſpoken againſt everywhere, *Act.* 28.22.) in the cloſure he gave this wiſe admonition to his hearers, *viz. To repent, to believe, and to do as they ſhould do*, and ſo he would warrant them to be ſaved. Here was repentance, faith, and inchoate obedience, as in your friend D. *Tailer*; but in which will you place ſalvation? In all, you and theſe your complices do ſay and teach; and then in none at all, doth the truth of God ſay; for, *If ye be circumciſed, Chriſt profiteth nothing*, Gal. 5.2. You cannot but ſee, as D. *Tailer* in that his book, ſo others of great note amongſt you, to preach and print many erroneous things; and why do you not blaze, or re-

prove those their assertions, as being far more palpable, and of more dangerous consequences, then is the worst or weakest expression you can finde in your Antinomian authors: Is it out of a pure zeal for God? I doubt it, or you come forth thus *Goliah*-like to shew your valour, and to defie the family of faith. And so to gratifie others, you are resolved to venture against the pikes of old tryed and pure truth, innocency, and a good conscience. Well, henceforth be better advised: like one bemisted, you have mistaken your way, misrepresented your adversaries, and run your credit, cause, and conscience into a great hazard; and you may expect worse in all these, without wise and timely retreat. The counsel is good, if it can be seasonably taken; and it cometh from a friend, and well-wisher.

M. B. page 63. *This law of nature can never be abrogated. And herein we may demand of the Antinomian, Whether the law of nature do binde a believer or no? whether he be bound to obey the dictates of his natural conscience?*

Answ. If a man were not first bound, he could not be said properly to be loosed or set free. It is granted, yet with much limitation, and in some things only, that every one is bound to obey the dictates of his natural conscience: and it is as true, to be granted by you also, that in case he hearken not at some times, or in some things, or in case of defect and failing, or imperfection, this natural law will give out sentence of condemnation for the same, as *Rom.* 2.15. from which it is the peculiar and continual office of faith to set free, and secure the conscience. So that you do very improperly demand whether the law of nature do binde a believer, *quatenus* so; whereas a man believeth, that he may be set at liberty in Christ: In whom he in his spiritual estate towards God, in the things of his peace and life, is free, as Christ is free; with whom, by a true and real union, he is become one spirit, 1 *Cor.* 6.17. And so is passed from judgement of condemnation, and from death to life, *John* 5.24. And here faith doth not stand bound to give ear to the voice of either implanted, or moral law, for the procuring or preservation of peace and comfort; but turning from both, and not regarding them, doth direct and confine ear, eye, the thoughts and meditations of the soul to that alone simple object Christ, and

Fidei nil proponi debet præter meram gratiam, atque hæc est ejus objectum. Calv.

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to what he speaketh in the word of grace and salvation, whose blood sprinkled and shed for remission of sins, cryeth for better things then the blood of *Abel*. This is the proper office, obedience, and exercise of faith. So in God will I praise his word, *Psal.* 56. here will I settle my thoughts, and fortifie them against the dictates and accusations of a natural conscience, sense of sin, reason, law, Satan, or whatever assaileth. If faith give not an acquiescence and rest to the soul in that free and full atonement by Christ, and the goodness and favour of God in him, it is in danger to be lost for ever.

And as you have given me this fair occasion, so for the more simple and weak Christians sake, who is little versed herein, and principled otherwise, let me further add, That although nature do acknowledge a God, and that he is to be worshipped, and served; yet this opinion, which is also seconded and much strengthened by the moral law, is not without danger, and is repugnant to the doctrine and knowledge of faith; for nothing is more cross to faith, then the law and natural reason; the maine battel and dispute in a believer, is between the dictates of his natural conscience confirmed by the moral law, and the principles of his faith; and as the law of faith doth enter and prevaile, so it captivateth, razeth, and expelleth the natural and legal knowledge and thoughts of God, and imprinteth a divers from them, only suiting to the Gospel or covenant of Grace: for now, since the death of the Testator, the covenant is so ratified and confirmed with God, that he remembereth the sins of his people no more, but abides fully, and for ever pleased with them in his Son; and through faith herein, the conscience also is made to yeeld to it, to receive and imbrace it, and so is led and brought into this confidence of the quietness and peace of God towards us, and hereby effecteth our assured rest in God reconciled for ever, which is the true Christian Sabbath. Thus every high thing exalting it self against the knowledge of God according to the Gospel, is to be cast down, and every thought to be brought into captivity to the obedience of Christ, 2*Cor.*10.4,5. And by this is glory given unto God, while one thing is felt or suggested within, and another is believed. Let this be well marked of great and continual use in every Christian, that the law implanted by nature, is ever contradicting and reclaiming

Nil magis adversatur fidei quam lex & ratio. Luth.

In illa gratuita reconciliatione per obsignationem spiritus acquiescit. Ita gloria datur Deo, & non considerat fides quicquid in se, vel aliis creaturis ei adversari videatur. Olev.

ing

ing againſt the teſtimony of God in the word of his grace; whence ariſeth the difficulty and impoſſibility of believing ſave by the power and operation of God, *Col.* 2. 12. therefore in the weighty things of faith to hearken to the natural conſcience, or moral law, will quite overthrow whole Chriſtianity, and turn aſide the ſoul to deſtruction. The ſeeds of morality and remanents of the covenant of works may be found in nature: but there is no ſparke nor intimation of any pure Goſpel. In innocency *Adam* was not principled to finde and receive his righteouſneſs, peace, and life in another out of himſelf.

M. B. *Think not, that becauſe he (Chriſt) dyed to free you from the curſe of the law, that therefore you are freed from the obedience.*

Anſw. And do not you think nor teach that Chriſt came to take away the curſe and condemning power from the law, contrary to his own expreſs words, *Mat.* 5. 17, 18. where he ſaith, that every jot of the Law is imperiſhable? and in his opening, and applying it afterwards, he doth as command, ſo reprove, threaten and condemne. 2. You will not deny but what Chriſt hath performed for me as my ſurety, that I am ſo freed from, that it may not be required of me to that end as before. 3. Chriſt doth free us, that we by his Spirit may ſerve freely and cheerfully, and without all fear, in holineſs and righteouſneſs before God all the dayes of our life, *Luk.* 1. 76. Therefore are we taken into a New covenant that giveth power and fitneſs ſo to ſerve, wherein he promiſeth the law in our hearts, to put his Spirit into us, to give a new heart, and a new way, *&c.* which the covenant of works could not do, *Jer.* 31. *Ezek.* 36. 27, &c.

M. B. *Uſe of inſtruction againſt the Antinomians, who muſt needs overthrow the directive and obligative force of the law of nature, as well as of* Moſes.

Anſ. This is but the old ſlander, the ſame falſe charge ſo often repeated: It is by this evident enough that thoſe things whereof we are accuſed, are not ſo: we overthrow no force at all in your ſenſe; thus we have it in *confeſſo*, that you do deny the condemning power: the ſtones then that you caſt may fall upon your own head.

M. B. 2. *Some Swenckfeildians held that a man was never truely*

truely mortified till he had put out all ſenſe of conſcience for ſin.

Anſw. Let the underſtanding reader judge, whether this your doctrine of taking away the damnatory power of the law, doth not directly tend to that end, and can produce no other effect or fruits, but ſenſeleſſeneſs, and wretched ſecurity: for if I apprehend no danger in the law, it revealing no wrath, nor threatning, nor condemning, nor terrifying; I can then reſt quiet and ſecure under the law, and in ſin, and ſo never ſeek nor deſire to come and dwell under the protection of Chriſt in his Goſpel.

LECT. VII. & VIII.

IN theſe two Lectures, I finde many things not currant with me, and more which are dubious and queſtionable; but as he medleth not with his Antinomian. ſo I willingly let all paſs, as having no minde to raiſe or occaſion new diſputes: the Church being too much diſquieted already.

LECT. IX.

Rom. 2. 14.

For the Gentiles do by nature, &c.

M. B. Sect. 1. *ANtinomians ſeem to deny all the preparatory works upon the heart of man.*

Anſw. Can there be a heart deſiring Chriſt, and willing to receive him for righteouſneſs, reconcilation and life, and yet be no preparatory work? theſe a man with but half an eye may ſee and read in Doctor *Criſp*, againſt whom this exception is made. And what other preparation is needful, or you do require, may be known hereafter.

M. B. *Holding that Chriſt immediately communicateth himſelf to groſs ſinners, abiding ſo.* *Anſw.*

Anſw. Your terms are ambiguous; by that word *immediately*, may be thought as if your adverſary denyed all uſe of means, as an *Enthuſiaſt*; or elſe, that Chriſt communicateth himſelf before the ſinner can or do prepare to meet him or receive him, according, to that of the prophet, *I am found of them that ask not after me*, Iſa. 65.1. as he called *Matthew* ſitting at the receit of cuſtome, *Mat.*9.9. and *Peter*, *Andrew*, *James* and *John*, Mat. 4. 18, 21. And ſo he prevented *Paul*, Act. 9. 4, 5. for will ever the ſtray ſheep ſeek firſt to the ſheperd? or is it not the ſhepherds office to ſeek the ſcattered and loſt? *Luk.* 19. 10. you are no patron of free-will, why then do you wrangle in a matter ſo clear? *After that I was turned, I repented* Jer. 31. 19.

2. You ſay to groſs ſinners. Do you make a difference before Chriſt and Faith come? *Paul* ſaith, There is no difference between the profane Gentile, and legal Jew *Rom.* 3. 9. the Jew is in no wiſe better then the other; although the blinde Phariſee thought and judged otherwiſe, *Luk.* 18. 11. or is not Chriſt as free for one ſinner as another; for a groſs and great offender, an idolater, a Necromancer, as *Manaſſes*, a blaſphemer, and perſecuter, as *Paul*; for Publicans and harlots, as for a refined and reformed legaliſt? Alas, Sir, what then ſhall become of all groſs ſinners, if Chriſt may not communicate himſelf unto them? you would have them amended firſt; that may like you, but it pleaſeth not Chriſt, who is moſt glorified in the chief of ſinners, like that skilful phyſician whoſe art and faithfulneſs doth beſt appear in the healing and recovery of a patient deſperately ſick. But by what power or means ſhall a groſs ſinner reforme and amend, before Chriſt come to him, who ſaid truly, *Without me ye can do nothing*? you ſeem by this book to be juſt of the elder brothers, that is, the Phariſees minde *Luk.* 15. 12. who was offended, and murmured becauſe the looſe and ſinful prodigal was ſo freely received, and kindly welcomed and entertained. What your fears or other reaſons may be, I cannot well tell; but Chriſt took more pleaſure in converſing with groſs ſinners: the mercy and grace of God is become moſt free, and rich to the praiſe of the glory of it, when ſuch are freely juſtified and received into favor; and never did nor ſhall any love ſo much, and be ſo ſerviceable and full of expreſſions of love, as ſuch unto whom moſt are forgiven, *Luk.* 7.47.

Eph. 1.6.

3. But

3. But you add *abiding ſo.* 1. *Anſw.* What, after Chriſt hath communicated himſelf? Impoſſible. 2. You know your adverſary can intend no ſuch thing, nor hath any ſuch words; but his expreſſions are otherwiſe, as appeareth in his book to any reader. 3. And if you mean, abiding ſo till Chriſt come to him; I ſay, then you muſt work ſome ſtrange cure on ſuch an one, in making him a Proſelyte: but I forbear.

M. B. And though they hold us paſſive at the firſt receiving of Chriſt, which all Orthodox do, yet they expreſs it in an unſound ſenſe, comparing God unto a phyſician that doth violently open a ſicke mans throat, and poure down his phyſick whether he will or no.

Anſw. 1. If you think that a man muſt or may prepare himſelf, you are not ſo Orthodox, as to hold us paſſive at the firſt receiving of Chriſt. 2. You ſtumble at the ſimilitude uſed; but have not other approved Divines compared Gods dealing with man at firſt, to a riders rough handling of a wilde colt, who is forced to caſt him ere he can ſhooe him, and by a ſtrong hand, and ſharpe uſage, to ſubdue, break and tame him? Neither of theſe do imply any more then is warranted, *Jer.* 31.18. and other places. Are you of opinion that God in the converſion of a ſinner doth nothing againſt the will of man? look then on *Manaſſes*, *Paul*, the *Jailor*; was there not violence done, whilſt God uſeth afflictions without, and the terrors of the law within, driving ſin into the conſcience, and ſo compelleth the man to come in? *Luk.* 14.23. no bitter potion, or aloes, is ſo unpleaſant and loathſome unto the body, as the due working of the law is ingrateful to the conſcience: beſides, the patient knowing that his phyſick is given not to kill, but of purpoſe and with a minde to prevent death, and to cure the diſeaſed body, will more willingly receive and digeſt what is ſo untoothſome: but the ſoul, when the law revealeth ſin and wrath, and the ſpirit of bondage beginneth to work, knoweth nothing of Gods purpoſe herein, unleſs it be that his minde is to deſtroy; and therefore it doth ſtruggle, and reſiſt, as much as in it lyeth. It may be truly ſaid in a good ſenſe, that God, who worketh the Will and the Deed, *Phil.* 2.12. doth ſave a man againſt his will: for man of himſelf is both unwilling to ſuffer and abide the work of God in him and upon him, and alſo to have ſalvation in

Adigmdo peccatum in conſcientiam.

Gods way; therefore said Christ, *You will not come unto me, that ye may have life*, Joh. 5. 40. and *none will come, unless the Father draw him*, Joh. 6. 44. And how often would God humble us, and yet we will not be humbled! man standeth out till he be made to yeeld. A frantick man will not be bound or cured; besides, he is held captive, and letted by Satan, though voluntarily: the strong man must first therefore be cast out by one stronger, 2 *Tim.* 2. 26. *Eph.* 2. 2. Yet being overcome, converted, and made willing by the Spirit of God, his will believeth, converteth and inclineth according to the way and voice of the Gospel; so not at first, but afterward, man being changed, is become willing and active.

M. B. page 86. *Yet fifthly, We may hold truly some antecedaneous works upon the heart before these graces be bestowed on us: this take to antidote against the Antinomians, who speak constantly of the souls taking Christ, while it is a grievompolluted soul.*

Answ. There is no such fear of hurt by your Antinomian doctrine, as you still pretend; but is far more danger in your so many antidotes; and the poison, as is now apparent, lyeth and lurketh elsewhere. But that the would may yet more fully and cleerly see how in this also you wrong your adversaries, 1. It is evident, that both the *honey-combe*, and the *Assertion* do grant and teach as much concerning the antecedaneous work upon the soul (as it is Gods, and not mans) as you can rightly call for. And whereas D. *Crispe* doth compare God to a physician so violently working upon, and inforcing his patient, *&c.* Is not that a sufficient preparative? yet further, God giveth, saith he, an heart to desire and receive Christ, *&c.* Now who can be supposed to have an heart desirous of Christ, but he that is a sensible sinner, apprehensive of his fearful estate without Christ, and convinced withall, that Christ, and Christ alone, can reconcile and save? The alone tender of our Saviour to any, doth imply a lost condition without him; and may not God even then let the soul see it hath no Christ, and so is in sin and death? and thus awakening it, at that present stir up the desire and longing after him for salvation; and so that free and gracious tender of a Saviour to such, becometh very seasonable and acceptable. I muse you will so vainely quarrel with

with your friends, and the truth too. Oh, but this will not be received, that the ſoul ſhould take Chriſt while it is a grievous polluted ſoul; we have this often ſet before us and I think it is ſufficiently anſwered; at leaſt, I grow almoſt weary in replying unto it. Will you have this ſo polluted ſoul to be half, or in part waſhed and cleanſed before Chriſt do it? 2. Do you think that the tears of repentance, humiliation, confeſſion, *&c.* have power to waſh the ſoul from ſin, as you know Doctor *T.* did teach? or will ſuch acts or exerciſes diminiſh the evil of ſin? when a man is made to know and feel into what wo and miſery his ſin hath plunged him he cannot by that think better of himſelf, but only grieveth, complaineth, and feareth the more. Thus I write, becauſe (which is the beſt I can make of it) I take your meaning to be, that Chriſt ſhould be tendered to none, but to ſuch as feelingly do acknowledge their ſin. Now the ſenſe of ſickneſs and pain doth no whit extenuate the ſame: or the confeſſion of a great debt, is no abatement of it. Further, when the woman with the bloody iſſue deſired, and ſought to many for cure and health in vain, was ſhe by that diſeaſed the leſs in body? yea, or when through the fame or report of Chriſt, ſhe was ſtrongly perſwaded, that if ſhe could but touch the hem of his garment, ſhe ſhould recover; did even this perſwaſion remedy her diſeaſe, till that vertue went from Chriſt to effect the cure? Two blind men cryed, *Lord, that we might ſee*; and were they leſs blind therefore, before Chriſt opened their eyes, then other blind folke who did not ſo complain, nor ſeek to Chriſt? Indeed, theſe two were not contented with that comfortleſs condition: but that did aggravate miſery, and afflict more, rather then mitigate and eaſe it; only the uncertain hope of ſome help, did ſomewhat ſuſtaine and relieve their ſpirits. And ſo to conclude, the ſoul is not leſs polluted, when it knoweth and confeſſeth with tears its great pollutions: and whatever work or exerciſe elſe you will put the ſoul unto, it will not thereby ceaſe to be polluted as much as before, for its no act or work of mans, but Gods only, that cleanſeth and healeth ſin.

LECT. X.

Rom. 2. 14.

If the Gentiles do by nature, &c.

M. B. Pag. 95. *The law, if it was not in it ſelf a covenant of grace, yet it was given Evangelically, and to Evangelical purpoſes — and therefore the Antinomian doth wholly miſtake in ſetting up the law as ſome horrid Gorgon.*

Anſw. Your *if*, importeth that you queſtion the matter, and do rather incline to hold the law in it ſelf a covenant of grace: and if it be a covenant of grace, then it is not a covenant of works, for grace and works be as two things moſt contrary, which cannot agree, *Rom.* 11. 6. 2. If the law in it ſelf was a covenant of grace, then there were two of grace. 3. You would confound Law and Goſpel, which you told us out of *Luther*, are to be kept at a like diſtance as heaven and earth. 4. *Yet it was given Evangelically*, ſay you. *Anſw.* Who can credit you in this? for the law came in a terrible manner, as in thunders and lightenings: and the Lord deſcended upon mount *Sinai* in fire, and the whole mount quaked greatly, ſo that all the people trembled, *Exod.* 19. 16, 18. But the Goſpel came in a joyful manner. The Angels ſaid unto the ſhepherds, *Fear not, for behold, I bring you tidings of great joy, which ſhall be to all people*, Luk. 2. 10. Neither was the law in a proper and ſtrict ſenſe given for Evangelical purpoſes, for God purpoſed by his Goſpel to give pardon, freedom, peace, joy, refreſhing, health, and reſt to the ſouls and conſciences of his people; but by the law he intended to reveal ſin and wrath, to terrifie, wound, and condemn, *&c.* Theſe two miniſtrations are to produce two contrary effects; for humbling, bruiſing, and beating down of the ſoul, being convinced of ſin, guilty of death, and worthy of Gods everlaſting wrath, is the true and proper effect of the law, and that for which it was eſpecially given, as *Gal.* 3. 19. Wherefore then ſerveth the law? it was added

added becauſe of tranſgreſſions; that is, to diſcover them, to cauſe fear and horrour in the conſcience, and ſo to conclude or ſhut up the ſoul under a fearful and inevitable bondage and malediction, *verſe* 22. And thus did *Paul* ſet up the law in a moſt horrid and terrible manner, as if there were no Chriſt, neither grace or redemption to be expected from God, as *Luther* ſaith: ſo that the miſtake is wholly yours. And if no ſuch indignation, and terrour be by the law, what need a Mediatour for reconciliation and peace? or Chriſt to be a Sanctuary or hiding place? or any to flie to him for refuge and ſalvation? It ſeemeth you would have the law to be preached more mildly then ſome Antinomians do, and with much mitigation of juſtice: and yet you blame others for too little law: you are not good to pleaſe: and few mens Miniſtery like you, ſo as doth your own. But this I dare ſay, he that was never killed, was never made alive; where the law worketh not to condemnation, there the Goſpel never brought juſtification to life. And by this meanes the law is ſubordinate and ſubſervient, in making ſenſible of ſin, guilt, and damnation, in ſuppreſſing and deſtroying that peſtilent opinion, and conceit, which every one hath of himſelf, his own ſtreogth and righteouſneſs. And laſtly, when a man lyeth in that deplorable and deſperate caſe, ſighing, and lamenting under that burden of ſin and wrath, in making to deſire and ſeek after help and remedy. And in a remote and general ſenſe, or accidentally, it may be ſaid to have Evangelical purpoſes, in that all hope of righteouſneſs, acceptance, and life, being quite loſt, and gone by the Law, the minde and intent of God hereby, is, to drive man to believe in JESUS CHRIST. But of this you will tell us your minde more fully afterwards, as you ſay.

LECT.

LECT. XI.

Gen. 2. 17.

But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof, thou shalt surely dye.

M. B. pa. 105. *THe Antinomian cannot by his principles avoid that Christ intentionally dyed, and so offereth his grace to all.*

Answ. That is, Christ intended by his death, fulness, perfection, or sufficiency of salvation for all, and that so it should be tendered to all, though the elect only can conceive it through faith; and that it will prove the judgement and condemnation of others who were invited to be guests, but refused to come in, as *Mat.* 22. and had it propounded and offered to them, *Rom.* 10. *ult.* this is a truth, as received by the Orthodox, Ancient, and Modern, so consonant also to the Scripture: and hence Christ is called the Saviour of the world. And there is neither errour nor danger in it.

You say in another place, that God justly requireth faith to the Gospel of all to whom it is preached, in that we all had power to believe given in *Adam*; & is not then the object of faith, or the grace of the Gospel to be propounded to all, with command that they believe, even for the obedience of Faith? *Rom.* 1. 5. *This is the commandment of God, that men believe on the Name of his Son Jesus Christ* &c. how should they receive and apply Christ, unto whom he is not preached or offered? or how can any be reproved for rejecting of him, whom they might not receive? or blamed for not coming unto him to have life, whenas yet they had no way nor leave given, as *Joh.* 5. 40. *You will not come unto me, that you might have life.*

LECT.

LECT. XIII.

Gen. 2. 17.
In the day thou eatest, &c.

M. B. IN page 124. and 125. *For did not God deal thus with* Adam? *If he would obey, he should live; but if not, then he must dye: will you say with the Antinomian, That this was an unlawful thing, and this was to make* Adam *legal, and one that was not affected with the goodness of God to him?*

Answ. If you deal candidly, you should name your Antinomian, and not charge any crime upon the guiltless: you think he cannot be wronged too much. 2. But if the continuance of *Adams* felicity was upon condition of his obedience, it followeth not that it is so with the Elect in the second ADAM Christ, for here they have a far more free and safe estate then was that in time of innocency.

LECT. XIV.

Gen. 2. 17.
In the day thou eatest, &c.

M. B. p. 132. *ANother maine question is, whether the estate of reparation be more excellent then that in innocency. Now here, we cannot say, one is absolutely better then another as the first estate of* Adam *did far exceed this in the rectitude it had* &c.

Answ. Our state of reparation without all controversie doth far excell that of *Adams* innocency, even as an infinite Good exceedeth a finite; yea and in respect of rectitude, immortality, and felicity, your three instances; but then we must believe more then

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we ſee or feel, yea, and things contrary to what theſe our ſenſes are ſet upon. In Chriſt Jeſus there is a new creation: old things are paſt, and all things are become new; he that by faith putteth on Chriſt, beareth the image of the heavenly, whereas the image of *Adam* was the image of an earthly man: As is the earthy, ſuch are they that are earthy; and as is the heavenly, ſuch are they that are heavenly. But our life is hid with Chriſt in God; and when Chriſt who is our life ſhall appear, then ſhall we alſo appear with him in glory. Againe, the ſtate of reparation is more excellent then that of innocency, in regard of immortality: for the life that Chriſt hath purchaſed and brought to light, can never be extinguiſhed; it is an everlaſting life, without fear, danger, or poſſibility of periſhing; here is no ſubjection nor propenſity to death or mortality; but *Adams* ſtate was not ſo abſolute and happy: and though the body dye, and outward man periſh, yet the ſtate is imperiſhable and unchangeable. And, ſaith Chriſt, *He that believeth in me, ſhall never ſee death*, Joh. 8. 51. Laſtly, unto faith there is no infelicity: for all the creatures ſtand reconciled in Chriſt unto the believer; a firme and inviolable covenant is made for him with the beaſts of the field, the fowls of heaven and the creeping things of the ground, *Hoſ.* 2. 18. *Job* 5. 23. Alſo croſſes, afflictions, tribulations, and death it ſelf, not only cannot ſeparate from the love of God in Chriſt, *Rom.* 8. *ult.* but all are yours, ſaith *Paul*, for your furtherance and hope; the world, or life, or death, or things preſent, or things to come, 1 *Cor.* 3. 22. And all work together for good to them that love God *Rom.* 8. 28. But this ſtate is not diſcerned, ſave by the eye of faith; yet this is the truth of the Chriſtian condition by the means of the blood of ſprinkling, which hath ſlaine and aboliſhed all enmity, and ſanctified all things unto us: and as it ſtandeth and is confirmed in the minde of God, and by him is revealed, and held forth in the word of atonement; he that is truly and effectually called by God, is ſtated in that grace and bleſſed condition, where he is without fear or danger of evil. The defects or imperfections which you ſpeak of, are not in the ſtate, but in our ſight and apprehenſion: not in the thing or object, but in our little faith. The word and ordinances are left us to uſe, for the increaſing of our knowledge, faith, aſſurance, conſolation, and full contentment of our

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happy condition; but the ſtate it ſelf ſimply conſidered, is alway one and the ſame, neither ſubject to diminution, or to be augmented; as the Sun is as glorious in it ſelf when it riſeth, as at mid-day, though not ſo to our ſight and ſenſes.

M.B. The next queſtion is Whether we may be now by Chriſt ſaid to be more righteous then Adam, *for ſo an Antinomian in his Treatiſe of Juſtification, quoteth places out of ſome Authors* &c.

Anſw. 1. The Author of that Treatiſe both in that book and in his life, appeared to be as much, if not more, for the law, then any his accuſers. 2. You cannot deny, but that the quoted places do ſpeak fully home to what he affirmed and held; their expreſſions have ſo puzzled you, that your Anſwer is ſilly and frivolous. For, 1. You grant the truth of all, but you muſt finde, and appoint the ground they are to ſtand upon, whenas they had a more clear and firme ground before; but we will deal with you upon your own ground alſo. The Orthodox expreſs ſo much, ſay you, upon this ground, *Becauſe the righteouſneſs of Chriſt as it was his, was of infinite value and conſequence, and ſo as we are in a Mediator, we are in a better and ſurer condition then the Angels or* Adam. *Anſw.* 1. If it be of infinite price and conſequence as it was his, then it is ſo as it is imputed; for it is not impaired or diminiſhed a whit by imputation; neither read you anywhere that God imputeth but only ſome piece or part of it; and alſo Chriſt ceaſeth not ſtill to be the Author and ſubject of it, though imputed to us, even as we are the Authors of ſin, and the ſubjects in whom ſin is ſeated, however it be imputed by him. *He is the Lord our righteouſneſs.* Jer. 23.6. and *Iſa.* 45.24. *Surely, ſhall one ſay, in the Lord have I righteouſneſs.* In Chriſt are all the treaſures of his Church, and in him ſhe is compleat, *Col.* 2.3,10. By her union with him ſhe hath communion in all his unſearchable riches, as hath the wife all by marriage with her husband; *uxor fulget mariti radiis*, ſhe is beautiful by his beauty. Whole Chriſt is the believers, and not ſome portion of him, or of his treaſures. Of him (ſaith *Paul*) are ye in Chriſt Jeſus, who of God is made unto us wiſdom, and righteouſneſs, and ſanctification, and redemption. In that Chriſt is ours, all his be ours, even his purity, holineſs, and perfections. Againe, this doth neceſſari-

Totus Chriſtus quantus & qualis eſt. Luth.

ceſſarily infer, that imputed righteouſneſs is more excellent then that of *Adams* or Angels, in that theirs was finite, they being creatures, but Chriſts as imputed is infinite; Becauſe, 1. As Mediatour he is God-man, and therefore his perſon, obedience, and all things of him and from him be infinite, by reaſon of his Godhead. 2. What did fully ſatisfie the juſtice of God, which is infinite, that muſt needs be infinite: but that obedience and righteouſneſs, which God imputeth, was it that gave ſatisfaction to his infinite juſtice, for the almoſt-infinite ſins of a world of men; therefore that imputed righteouſneſs muſt needs be infinite. As for your reaſons you bring after, they are ſo poor and weak, that they may well ſhame the owner. For, ſay you, It is only imputed to us for that righteouſneſs which we ought to have; it is not made ours in that latitude as it was in Chriſt but as we needed it. Now God never required of us greater righteouſneſs then *Adams* had; and therefore it is a ſenſeleſs thing to imagine, that that ſhould be made ours, which we never needed, nor were bound to have. *Anſw.* 1. I hope I have made it plaine, that it is ours in the ſame largeneſs it was in Chriſt. 2. Whereas you ſee no neceſſity of it, I affirme, that a greater righteouſneſs then *Adams* had, is needful and requiſite for the repairing and advancing of our condition, and that upon theſe grounds: 1. Suppoſe *Adam*, after he had eaten of the fruit forbidden, had yet either the righteouſneſs implanted by creation preſerved in him without violation, or that God had reſtored it againe unto him preſently upon his fall; could this his righteouſneſs have done any more then anſwer and ſatisfie the righteouſneſs of the moral law for the time to come? and then it could not make amends for the diſobedience or fact againſt the poſitive law, and ſo redeem him and his poſterity from death, hell, and the devil; therefore a greater was needful. 2. There ſeemeth to me to be more poiſon in ſin, then that the goodneſs of any or all ereated righteouſneſs ſhould be able to equipoize or countervaile the evil of it; for in the tranſgreſſing of the law, there is alſo *læſio majeſtatis*: ſin reflects upon the law-giver alſo contemning his authority, rebelling againſt him; *&c.* and ſo in regard of God vilified in the breaking of his law, the ſin by this object becometh infinitely hainous and hateful, though the fact and perſon be finite. 3. Thus for to preſerve and to have

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kept *Adam* in that life and felicity wherein he was first placed, he had ſufficient ſtrength and righteouſneſs; but that could not recover and raiſe him up again: nor nothing that was leſs then infinite. 4. What God required of us to keep us in favour and happineſs, was one thing, and *Adam* had ſufficiency to have given: but now the queſtion is, what God requireth of Chriſt for the making up of the breach, the appeaſing of his wrath, and the full ſatisfying of his minde and juſtice according to that Law of Mediatorſhip laid upon him, the righteouſneſs whereof he hath fulfilled *per omnia.* The firſt *Adam*, in all his perfections and abilities, could never have done the will of God as it is contained and required herein, *Pſalm* 40. 78. 4. Laſtly, A better righteouſneſs was needful now, In that God intended to reſtore, and raiſe his Elect unto a far more bleſſed ſtate then an earthly Paradiſe, even unto an havenly crown and kingdome, where they ſhall ſhine like the Sun in the firmament, and their bodies ſhall be, not natural, as was *Adams*, but ſpiritual, made like unto Chriſts glorious body, 1 *Cor.* 15. 44. *Phil.* 3. 21. therefore hath the Lord laid the infinite ſatisfaction and righteouſneſs of his Son for a foundation of ſo ſupereexcellent and glorious a ſtructure or edifice, *John* 17. 22. *The glory which thou gaveſt me, I have given them*: and verſ. 24. *Father, I will that they alſo whom thou haſt given me, be with me where I am, that they behold my glory which thou haſt given me.* You, to finde out what righteouſneſs is needful, onely conſult with the moral Law, and imagine a condition attainable by Chriſt, which, you ſay, is onely in reſpect of certainty of perſeverance made happier then *Adams.* You are peremptory, and Dictator-like in your aſſertions; and when you have put your ſelf-liking ſenſe upon the words of any Author, never intended by him, then you canonize him for Orthodox.

M. B. *But they never uſed ſuch expreſſions in the Antinomian ſenſe, as if hereby, we were made not only perfectly righteous, but alſo holy, and without ſin.*

Anſw. When the Authors have the ſame expreſſions, and uſe the ſame words; yet, if you may be the Gloſſary, your ſiniſter mind can make their ſenſe to vary and differ. 2. They who ſay we are perfectly righteous, do affirme us to be holy alſo and without

ſin in the ſame ſenſe and manner, but not inherently: for if the law require holineſs and righteouſneſs, how can we be juſtified in Chriſt, from what the Law hath againſt us, and yet not be as well holy as righteous in him, and ſo without ſin? what can be ſpoken by the Spirit of God more plainly then this, *Chriſt hath loved us, and waſhed us from our ſins in his blood?* Rev. 1 5. See alſo *Col.* 1. 22. And read *Luther* on *Pſal.* 130. verſ. 3. who there ſaith, They that put not their truſt herein alone, that by the death of Chriſt their ſins are taken away, and Gods eyes cloſed, that he cannot ſee their ſins, muſt needs periſh; for this onely do the Scriptures ſet forth, that our life reſteth wholly and alonely in the remiſſion of ſins, and in that the Lord will not ſee our ſins, but in mercy cover them, *&c.* In the reading of which words, the ſaid Author of the *Honey-comb* was much convinced, and ſore terrified and troubled, as he confeſſed. But your carnal reaſon can put a lower and ſtrange ſenſe upon all ſuch places, and ſo preſent them in your own ſhape, that nothing may offend any: beyond a carnal ſenſe, no truth can be admitted; what God ſpeaketh plainly, will be received no further, then wit conceiveth, and letteth us ſee how it may be true, and then we will ſay, we belive it; but that is not to give credit unto God, in what in his word he propoundeth, *but to aſſent unto reaſon, as it comprehendeth.*

LECT. XV.

Exod. 20. 1.
And God ſpake, &c.

M. B. *HAppily the Law will be more extolled in its dignity then ever, by thoſe opinions which would overthrow it.*

Anſw. It is impoſſible for any to extoll the Law above the dignity due and proper to it; but what you attempt for that purpoſe, doth neither gaine glory to the Law, nor commendation to your ſelf.

2. You

2. You tell us of opinions overthrowing it, yet can let your reader ſee none more ſubverting and injurious then your own: Indeed you bear the world in hand, that the adverſaries which you have made, or feigned to your ſelf, do ſpeak againſt the uſe of the Law and preaching of it, cry down the Law utterly aboliſh it, *&c.* all which, with more ſuch-like interwoven ſtuff, is faſly ſuggeſted by you, to render them erroneous and odious: *but you can make no ſuch things appear.*

M. B. page 139. *For we may either take the word Law for the whole diſpenſation of the commandments, moral, judicial, and ceremonial, or elſe more ſtrictly for that part we call the moral law, yet with the preface and promiſes added to it. And in both theſe reſpects the law was given as a covenant of grace* (which is to be proved in due time) *or elſe moſt ſtrictly for that which is meer mandative and preceptive, without any promiſe at all.*

Anſw. It is granted the word *Law* is capable of the two former ſignifications; but that in both thoſe reſpects it was given as a covenant of grace, eſpecially in the later more ſtrict ſenſe for the moral law, Is a new-coyned and bold aſſertion, lately come out of the mint, having as yet no image or ſuperſcription upon it ſave onely *ipſe dixit*, to make it currant. If your ſpirits be grown ſo wanton and confident, by reaſon of ſome ſuppoſed parts or abilities more eminent in your ſelf, that you will not keep tract of the Orthodox, but ſlight and reject all humane authority, as falling too ſhort of that height you aime at in your aſpiring thoughts, yet reaſon requireth it of you to ſhew your reader ſome clear text of Scripture, upon which you ground your diſtinction, and poſitions. If the moral law ſtrictly and properly ſo called, was given as a covenant of grace, Why is it called a law of works, requiring mans righteouſneſs? And then *Paul* argued nothing ſolidly, when he ſaid, *If it be of works, it is no more of grace: and if of grace, it is no more of works; elſe grace is no more grace.* To admit the one, is to exclude and deny the other: ſo inconſiſtent they be in this point, *Rom.* 11. 6. But you take time to prove it, and you have your asking: and we wait your leiſure. In the interim, you preſent us with as uncouth and unwarrantable an aſſertion, *viz.* that the word *Law* is taken for that which is meer mandative,

dative, without any promiſe at all, *&c.* It will prove as difficult, as bold an enterprize, to undertake the proof and defence of this. The Scriptures define the law in theſe words, *Do, and live*; and ſo implyeth the contrary, *viz.* He that doth not ſhall dye: ſo that the mandative is not without the promiſe, nor threatning. When *Paul* ſaith, *They that are of the works of the law, are curſed*, Gal. 3. 10. doth he not argue convincingly, that the works of the law, which we do in obedience to its command, cannot be ſecured and ſet free from the curſe? And that the law is ever inveſted with divine authority to promiſe and threaten, to curſe and bleſs, to kill and give life? I ſhould be afraid ſo to limit the Lords Soveraigaty, and to deveſt him of ſo much power in his juſt and holy law, as to make him ſome petite and under-ruler or commander, allowing him in his law onely a juriſdiction to make and impoſe a law, without a full and due reigning power; having no more light to clear it, then as yet you hold forth unto us. And now with this wittily-deviſed key, you can pick out, and give us the right ſenſe of all thoſe aſſertions which the learned have concerning the difference between the Law and the Goſpel; and putting your ſenſe into their words, can make them ſpeak as you pleaſe. But though you can ſhew us no text to aſcertaine the verity of any thing, yet you give us a reaſon, as weak and unſound as is your affirmation *viz.*

M. B. *For if you take (as for the moſt part they do) all the precepts and threatnings ſcattered up and down in the Scripture, to be properly the law; and then all the gracious promiſes, where-ever they are, to be the Goſpel; then it is no marvel if the law have many hard expreſſions caſt upon it.*

Anſw. This reaſon ſeemeth to occaſion your forged diſtinction. And 1. You would father this upon the learned, but tell us of no Author, book, nor teſtimony. It would have been to your credit, and the juſtification of your weak and queſtioned cauſe, to have produced one ſentence or ſillable ſounding that way. 2. You may ſeem to diſparage the learned too much, as if, confining or aſcribing all the promiſes to the Goſpel, or accounting them to be Goſpel, they ſhould deny any promiſe to appertaine to the law. Whereas, I think, you cannot alleadge one learned Author, who doth not grant the law to have its promiſes alſo, yea, and to make

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this difference alſo between legal and Evangelical promiſes, that the Evangelical are free and abſolute; the legal, conditional; yet never read I of any hard or undue expreſſions caſt upon the law, as you inſinuate. If the curſe be not ſometime expreſſely ſet down, yet it is implicite and neceſſarily included, wher-ever the law is mentioned, taking it for law moral: but you reſerve this to a future time; and ſo it is referred.

Promiſſ. alia conditionales, alia gratuita.

M. B. pa. 141. *In the moral law is required juſtifying faith and repentance &c. the ſecond commandment requireth the particular worſhip of God; inſomuch that all the ceremonial law, yea our Sacraments, are commanded in the ſecond commandment.*

Anſw. 1. You may as well ſay alſo, that the judicial law is included in the firſt commandment, and the ſecond table, and ſo jumble and confound all in one law, which in their delivery, nature, uſe, and end, are ſo diſtinct. 2. Juſtifying faith is ſo called only from the object of it, unto which it hath reſpect; but this object is not propounded in the moral law, for the ſoul to have reſpect unto: therefore it is an error to teach that juſtifying faith, properly ſo called, is required in the moral law, and a confounding of law and Goſpel. The righteouſneſs of God is the object of juſtifying faith (therefore it is called the righteouſneſs of faith alſo, *Rom.* 10.6. and that in oppoſition to the righteouſneſs of the law *v.* 5.) and it is only revealed in the Goſpel; whence *Paul* inferreth it to be the power of God to ſalvation, *Rom.* 1.16,17. and the Goſpel is preached for the obedience of this faith, *Rom.* 1.5. that is, to call and bring men unto this juſtifying faith: but if the law do it, it is not the proper office and end of the Goſpel. 3. What requireth repentance, muſt neceſſarily propound a promiſe of pardon and acceptance unto the penitent; but the moral law knoweth, nor offereth no ſuch mercy to any ſinner. 4. God cannot be rightly worſhipped, nor known, but in Chriſt the Mediator. by whom alone we have acceſs with boldneſs, and confidence, *Eph.* 3.12. but the law teacheth not Chriſt. 5. And if our Sacraments be commanded in the ſecond commandment, then they were commanded the Jews; for whatever the law requireth, it is of them that live under it, as did the Jews, *Rom.* 3.19. but I hope our Sacraments were not commanded them to uſe; yea, and we by that

Non aliunde nos ſalutem quam ex evangelio conſequi quoniam non alibi ſuam nobis juſtitiam Deus patefecit, quæ ſola nos ab interitu leberat. Calv.

Deum niſi in Chriſto ſuo cognoſci nec cognoſci.

are

are to be circumciſed, who now have the ſecond commandment? 2. If all the ceremonial law be commanded there, then the ceremonial doth not differ in nature and kind from the moral, but as a part from the whole; ſo that you have vainly diſtinguiſhed the law into moral, ceremonial, and judicial: many other arguments might be uſed to let you ſee your great miſtake; but I forbear in a caſe ſo clear.

Where is the ſpecifical difference then?

M.B. The moral law hath more particulars, then can be in the law of nature; hence the Apoſtle ſaith, he had not known luſt to be ſin, had not the law ſaid ſo, &c.

Anſ. As the moral law is not ſo comprehenſive as to containe juſtifying faith and repentance, ſo neither do you evince it to be more extenſive or large then the law of nature, having more particulars then be in that; theſe be your private crotchets. How will it ſtand with the juſtice of God, to require more then was given to our nature at firſt? And the invalidity of your reaſon is evident; for though the Apoſtle had not known luſt by it, yet you know that much of that law lyeth dead and obſcure in us; there be many ſeeds and remanents of it, which to us be impereeivable, till the Miniſtery of the moral law do fetch thoſe ſparks from under the aſhes, revive, and bring them to light. And luſt lurketh in our corrupt nature, as fire is in the flint, not known, nor taken notice of, till the law, as the ſteel, beat it out, and cauſe it to ſparkle abroad; but it followeth not that the moral law containeth more, becauſe it revealeth more. 2. You take the natural law as it is obliterated, and imperfect in our corrupt nature, and the moral law in its perfection; an unequal compariſon. 3. The ſin of luſt was there before the law came; now if there were not a law of nature, or in nature, againſt which it was, how came it to be ſin? by what law had it a being? for the knowledge of it, you ſay, was only by the moral law.

As you paſs along, you are ever and anon, like a raſh and paſſionate Schoolmaſter, laſhing your adverſaries without cauſe, accuſing them as guilty of crying down the law, preaching againſt it, reviling it *&c.* and the like aſperſions you caſt upon them; which argue and bewray too much gall and diſtemper in you; but ſuch paſſages I paſs over, being minded not to reply to every extravagant expreſſion, but only to give ſatisfaction in what is material.

LECT.

LECT. XVI.

Exod. 20. 1.

And God ſpake, &c.

Laſtly, obſerve in general, that God did not give them his law, till he had humbled them.

Anſw. The principal end of giving the law, is, that by it, as an inſtrument, God may humble us, beating down that pride and preſumption in our ſpirits, conceiting and boaſting of what we neither have, nor are.

M. B. p. 151.—*To ſignifie that the law could not be a way of juſtification.*

Anſ. And yet you ſaid but lately, that the law requireth juſtifying faith; to what end is it, if it ſhow no way to juſtification; nor cannot juſtifie, as you ſay afterward? or how can it then be a covenant of grace?

M. B. *God doth uſe the law as he doth his whole word, to beget and increaſe the life of grace in us* —— *and in this effect of the law, to increaſe life,* David *doth often commend it.*

Anſ. 1. There be two principal and eſſential parts of the Covenant of Grace. 1. To hold out the way of juſtification, peace, and life. 2. To promiſe and give the Spirit of regeneration and renovation. So *Jer.* 31. 33, 34. and *Ezek.* 36. 25, 26. And the law doth neither of theſe: therefore it is no covenant of grace.

2. There is nothing more againſt Scripture, and the maine current of all true divinity, then to teach that the life of grace is begot by the law. Here are two great miſtakes: Firſt concerning the nature of the life of grace, which is not in works, nor the expreſſions of inherent holineſs or ſanctification; for to move and walk in the law of works, or of our own active righteouſneſs, is a legal life; but that is the life of grace which reviveth, quickneth,

Vita animæ est sentire gratiam Dei; mors animæ est sentire iram Dei. Scult.

and comforteth the mortified, dejected, and distressed conscience, which lay in extreme wo, and in the shadow of death, being apprehensive of the sentence of condemnation passed upon him by the law and the spirit of bondage. If you know not yet what this life is, and wherein it consists, ask the condemned prisoner, whose life is gone by the law, and he will say, his pardon would be his life, which must come from the meer grace and mercy of his Prince. Your great reading may tell you that when divinity was more pure and distinct then it is now, repentance was said to have two parts. 1. Mortification. 2. Vivification; and the object of both these is the man, who is spiritually slain by the law, as *Rom.* 7. and again quickened through the faith of the operation of God; and so made partaker of the first resurrection, *Revel.* 20. 6. hence its said, *Col.* 2. 13.—*You hath he quickened together with him, forgiving you all your trespasses*; and the efficient or worker of both these is God, who killeth and maketh alive; and man is the patient: the soul receiving the pardon of sins, hath entrance into the presence and favour also of God; and in his favour is life: and his loving kindness is better then life. In his presence is fulness of joy, saith the Psalmist. Hence we read, that justification is to life, *Rom.* 5. 18. and Christ is the bread of life, whoever eateth of him, shall live for ever, *John* 6. and whosoever heareth his voice, shall live, *John* 5. 25. Thus life cometh by believing; but law is not of faith, *Gal.* 3. 21. If there had been a law that giveth life, surely righteousness (which is our justification) should have been by the law, *Gal.* 3. 21. for righteousness and life come both one way; but you confess our righteousness cometh not in that way of the law; and so I hope, hereafter, you will say life cometh another way.

Justificat. vita hoc est unde nascitur vita. Pisc.

Here let me commend a sentence or two unto your self and the rest of the brethren; yet for your sakes I will not English them. *Vos falsa imaginatione decipitis miseros homines quasi ex lege vivere debent eóque prætextu in lege ipsos detinetis, Evangelio interea facitis invidiam, quasi in nihilum justitiam redigat, quam ex lege habemus, atqui lex ipsa est quæ nos sibi mori cogit— Rom.* 7. *pulchre describit Paulus, neminem legi vivere, nisi cui lex est mortua; hoc est, otiosa & sine effectu, nam simul atque lex in nobis vivere cæpit, jam nobis infligere le-*

lethale vulnus, quo perimus, &c. ergò qui legi vivunt, nunquam senserunt vigorem legis, ac ne gustarunt quidam quid lex sibi vellet. Calv.

Paulus est hic hæreticus omnium hæreticissimus; estque hæreses ejus inaudita, quia dicit mortuum legi, vivere Deo. Pseudo-apostoli docebant nisi vixeris legi, mortuus es deo. hoc est, nisi vixeris secundum legem coram deo es mortuus. Paulus planè contrarium dicit, Nisi fueris mortuus legi, non poteris vivere Deo, &c. hanc doctrinam ratio & sapientia humana non capit, ideo perpetuò contrarium dicit, scilicet, si vis vivere deo, oportet te legem servare, &c. Estque hoc principium, & una maxima omnium Theologorum, vivens secundum legem, vivit Deo. Luth.

Est omnino impossibile aliquem simul legi & Deo vivere--- nunc cessante lege peccato & morte adsit justitia Christi salus, & vita æterna.----- Quicquid est in me gratiæ, justitiæ vitæ, pacis ac salutis, id omne est Christi, hæc n. ipse mihi donat: aboles legem damnat peccatum & mortem mortificat ut ego vivam, & habeam in ipso æternam pacem, justitiam, consolationem & vitam.

---- Sed Christum intueor & amplector, qui crucifixus, a me apprehensus, mihi dat vitam, sic viverit in me Christus. Corn.

He that hath any Christian experience, knoweth, that when the soul lyeth in death and darkness, the apprehension and presence of Christ (who is received and cometh into the heart by faith) is the onely true light, life, peace, and consolation of it. What that law is, *David* so commended to get life by, is to be known hereafter, together with your second mistake here, *viz.* that the law is the instrument to beget life, and to sanctifie; for it is too irksome and vain a thing to speak to these every time you cast them in our way.

M. B. p. 153. *This is remarakble, that though the former tables were broken, yet now God enters into a covenant of grace with them, as appeareth by proclaiming him self long-suffering, gracious: but yet God causeth the commandments to be written again for them: implying, that these may very well stand with the covenant of grace which opposeth the Antinomian.*

Answ. God entred into a covenant of grace with them, not now, but long before; see *Gen.* 17.4, 7. *As for me, behold my covenant is with thee, and thou shalt be a father of many nations*, vers. 7. *And I will establish my covenant between me and thee, and thy seed after thee, for an everlasting covenant, to be a God unto thee, and to thy seed after thee.* 2. Though God in great wisdom gave the ten commandments to *Abrahams* posterity for special ends and purposes (as now also it is continued in the Church) yet it is not joyned to the covenant of grace, as if it should perfect; or alter it, or adde any thing to it. It being intire of it self, and distinct from the law; their natures, offices, ends, and effects so much differing one from the other. Read *Gal.* 3.15, 16, 17. A place full of light and satisfaction: *Brethren, I speak after the manner of men, though it be but a mans covenant, yet if it be confirmed, no man disannulleth or addeth thereto:* vers. 16. *Now to* Abraham *and his seed were the promises made*, &c. vers. 17. *And this I say, that the covenant, that was confirmed before of God in Christ, the law which was four hundred and thirty yeers after cannot disannul, that it should make the promise of none effect.* And note by the way, 1. How the covenant (or Testament, διαθήκη) and promise are both one with the Apostle, which you stumbled at elsewhere. 2. That there is not one word of truth, in what you say to oppose your adversary: but the text is directly against your self. 3. Where you say the law may stand with a covenant of grace, your own words imply, that it is not then a covenant of grace, as you formerly asserted.

M. B. page 153. *How necessary it is to have this law promulged, if it were possible, as terribly in our congregations, as it was on mount* Sinai! *this would make the very Antinomians finde the power of the law, and to be afraid to reject it.*

Answ. 1. If it were so necessary that the outward promulgation or preaching of the law should be so terrible as your wisdom requireth, surely God would have it so: for he hath power to do it: but the special power and terror is inward and spiritual; God by his convincing spirit making the heart shake, and tremble in the conscience of sin, and a cursed perishing condition: of this

terrour

terrour and consternation, your Antinomian may soon have much experience as you, yea more: for he findeth death in that ministration, by the reviving of sin, *Rom.* 7. 9 10. and therefore is dead to it, as *Gal.* 2. 19. but you say life cometh by the law, and so live by doing and working; an assured argument that you were never truely slain by the law. 2. Would you now have the law become so terrible in your congregations? why then did you reprove them that made it like a horrid Gorgon, *&c.* you mean surely this terrour only for the Antinomians, not for others; you thunder against your adversaries, but deal gently with friends. Also you dash sin out of countenance, which is well; but do not throw down mans righteousness, but establish it rather.

A little after you say, The Antinomian counteth sin nothing, because of justification. But in what sense doth he so vilifie it? I dare affirme that none hateth sin more, is so weary of it, complaineth so of its remaining and dwelling in the flesh, and the sorrow it sometime breeds him, *&c.* And yet if he make light of it, how can he prize justification from it? he that accounteth nothing of sin, cannot rightly esteem of a Saviour to save from it; therefore contrarily our counting all things loss and dung, even our best works legal zeal, reformation, and worship, because mingled and defiled with the leprosie of sin, for the excellent knowledge sake of Christ Jesus, our desire ever to be found in him, not having our own righteousness, to know nothing but Christ crucified *&c.* do argue sin to be our greatest and most fearful evil to our apprehensions; but it is not so with you, and your disciples, who seldome or never preach or desire to hear of a Saviour, of free justification; and do so wrangle with the doctrine of grace and faith. And lastly, it is confessed that by faith in the blood of Jesus, and the grace of justification raigning in the conscience, sin, Satan, and hell, be conquered, defied, and triumphed over. Who can lay any thing to their charge? Thanks be to God through our Lord Jesus Christ, *&c.* he that envyeth this in others, is to be pitied, because of his poor condition. What account do you make of a debt you know is discharged? It troubleth you little in reference to danger by suite or law.

Lastly, That phrase of Gods not seeing sin in a believer is still an eye-sore to you and many other. And to add this to the for-

former, it argueth that you make nothing of sin. For, 1. If you hated it, you would seek to get your soul cleansed from it. 2. If you loved God, you would not come and appear in his sight untill you were washed from it, seeing it is unto him so hateful and abominable, that he cannot endure the sight of it; and therefore calleth upon his people to wash and make them clean, and then to come. Or yet, 3. If you feared God, and stood in true aw of him, knowing how terrible he and his presence, is where he seeth and marketh iniquity (for who may abide it? *Psal.* 130. 3. or who then can stand?) you durst not abide in his sight without that faith and assurance that the blood of his Son Jesus hath washed and cleansed you from all your sinnes. If, as that Martyr said, the vaile were taken off *Moses* face, such a glory and dreadful Majesty would break forth, as would confound your spirits, and be intolerable, your sins being set in the light of his countenance; then you would not deal with God without faith in the blood of Christ; nor durst entertaine a thought of him out of Christ, in whom iniquity is done away, never to be remembred any more. Then you cry out, Oh blessed man, whose iniquities are forgiven, and whose sin is covered, and so use your own words; say all that ever you preached or writ against this is false, you knew not what you said. Thus a day of temptation and trouble may come, in which you all who have disparaged and despised this, may be brought to acknowledge and embrace it, as an useful and most acceptable truth of God, full of soul-consolation; which in your wretched security is now loathed and rejected; the law is so mitigated and modified in your opinion and Ministery, that *Sinai* is your *Sion*: you are not afraid to stand there.

Extra Christum horrendum est, imo de Deo cogitare. Calv.

LECT.

LECT. XVII.

Exod. 20. 1.

And God spake, &c.

M. B. T*He Antinomian pleads for the universal abrogation of the law.*

Answ. He is an Antinomian that doth so; but you cannot finde the adversaries you deal with guilty of such a crime; yet you are no fit advocate to patronize or defend the law, for it is abrogated by your self, if that be true, as it is most certaine, that *lex non damnans; non est lex*, a law without power to condemn is no law: for the law you would establish hath no condemning power, as you say; therefore the law is by you abrogated. How fully satisfactory is *Luther* to any reasonable man! *Non quod lex pereat, imo manet vivit & regnat in impiis: sed pius est legi mortuus sicut & peccato, diabolo, Inferno mortuus est, quæ tamen manent, & mundus ac impii ea habebunt. Ideo cum Sophistæ intelligunt legem abrogari — tu intellige paulum & quemlibet Christianum universæ legi abrogari, & mori, & tamen legem manere.* Sophisters do understand and take the law to be abrogated; but the truth is, the Christian is abrogated and dead to it; and yet the law remaineth entire. Henceforth correct your self, and cease to slander, or mistake your poor brethren, and without cause so to embitter your words with gall and fervour of spirit: and the Lord forgive you.

What further is spoken in this Sermon against the Antinomians, is either chargeable upon *Islebius*, or some other not known to me: or, 2. Is grounded upon a meer mistake of our tenets, or is answered elsewhere; so that, to avoide prolixity, I meddle with no more.

LECT.

LECT. XVIII.

Mat. 5. 21, 22.

Ye have heard, that it was said by them of old time, Thou shalt not kill; and, Whosoever shall kill, shall be in danger of the judgement.

But I say unto you, That whosoever is angry with his brother without a cause, shall be in danger of the judgement: and whosoever shall say to his brother, Racha, shall be in danger of the counsel: but whosoever shall say, Thou fool, shall be in danger of hell-fire.

M. B. p. 173. *I wonder at an Antinomian, who is so apt to oppose the doing of things in love, and doing them by the law together: for doth not the law command every duty to be in love?*

Answ. Did not Christ taxe and reprove the Pharisees for their alms, prayers, sacrifices, *&c.* which were things commanded in the law, because they wanted pureness of love, and did them in hypocrisie, for praise and self-ends? 2. It is the chief point of wisdom in the teacher, to discover want of truth, of affection and love to things done according to the outward precept of the law. 3. Whoso doth a thing simply, being moved thereunto by the authority of the law, doth it not in love. 4. Though the law require love in every duty, yet it both findes us in enmity, and yet it cannot breed nor work love in the heart, though it be often pressed to be done, where no such affection is found, nor once spoken of: thus most are suffered to bless themselves in that kinde of doing.

M. B. *Yea, we are to love God by the law, because he hath given Christ for us: for the law commandeth to love God for whatever benefit he bestoweth upon us.*

Answ. If God command love by the law, because he hath given Christ, then you must presuppose that Christ was given before

promiſe to give him in future, it had been more probable: for the promiſe of the Meſſiah was before the giving of the Law. 2. But neither you, nor I (if we underſtand what love in truth is) can love God becauſe the law requireth it, though that be a reaſon alledged and uſed for it; for it is his love ſhed abroad into the heart that cauſeth love in us: *We love him, becauſe he loved us firſt.* Natural enmity (whatever we profeſs otherwiſe) cannot be deſtroyed and aboliſhed, but by faith, which purifieth the heart, and worketh by love.

M. B. *God doth work grace in us by this (the law) as well as by the Goſpel------ God doth uſe the law inſtrumentally, for to quicken up grace, and increaſe it in us,* as Pſal. 119. ſheweth.

Anſw. Paul rendereth that as the onely reaſon why righteouſneſs cannot come by the law, becauſe it cannot vivifie, quicken, or give life, *Gal.* 3. 21. the quickening ſpirit is not adjoyned to it. The proper office and end of the law is to convince us of ſin and death, that we may ſeek righteouſneſs and life in Chriſt by faith; the branch liveth and groweth in the vine, and ſo fructifieth, *John* 15.

But this controverſie you do profeſſedly, and with all your forces of Scripture and Arguments, enter upon and largely handle in your 20 Lecture: therefore let us paſs on unto it, for the whole 19 nothing concerneth us.

LECT. XX.

Mat. 5. 21, 22.

Ye have heard it hath been ſaid by them of old, &c.

M. B. Pa. 187. *THE Antinomian doth directly derogate from the profitable effects and benefit of the law.*

Anſw. Your accuſation and charge will prove too directly peremptory, bold, and unjuſt: he that acknowledgeth all the effects and benefits of the Law, that the Orthodox or God himſelf in his word do mention, cannot derogate any jot from it.

M. B. *This therefore is the aſſertion which an Antinomian Author maintaineth, viz. that the law is not an inſtrument of true ſanctification; and that the promiſe of the Goſpel is the ſeed or doctrine of the new birth; and it may not be denied, but that many ſpeeches might fall from ſome men, which might ſeem to comply with that opinion.*

Anſw. Here is ſtrange inſolency and loftineſs of ſpirit. All mens eyes muſt be put out, but yours, or theirs who ſee as you ſee: you pretend learning and reading; but how is the judgement of the learned ſlighted and contemned by you? you ſtand up as a zealous advocate pleading for the Law; but what illegality and injuſtice is this? with what ſcorn and lordlineſs do you inſult over your Adverſary? and would bear, and beat down him, the truth, and his innocency, under the foot of pride and diſdain. Your ſingle opinion muſt be preferred before all, and received by all: in your conceit it carrieth in it the light of the Sun: here is the Popes ſpirit, all erre but he: all is Goſpel that comes from him: his word is a law; onely his Chair is wanting. But what mean the Preſident and Fellows of *Sion*-Colledge to do in the end, who ſo approve and applaud this man, and his Book? Intend they hereby to bring in and eſtabliſh a piece of new and ſtrange divinity, and to reject and overthrow what is old and true?

1. *It may not be denyed* ſay you.

Anſw. But if it might, then perhaps it would be denyed; but there is that convincing power in the light of ſimple truth, that will force even the moſt impudent ſomewhat to yeeld.

2. Yet ſee what mincing he uſeth, and how loth he is to grant the whole truth, and that the world ſhould know that his Adverſary hath any of the learned Orthodox truly and really for him, or that he himſelf oppoſeth any in this but a vilified and deſpiſed Antinomian. Many ſpeeches might fall, ſaith he, from ſome men; as if they were half a ſleep, or not ſo conſiderate as he is, when they let ſuch ſpeeches fall: or at leaſt intended no ſuch thing, or not in our ſenſe, as he often ſaith; for it is in him to put what ſenſe or gloſs he pleaſeth upon their words, that ſo they may not be for us, whenas the ſame truth, yea *totidem, & ipſiſſimis verbis*, is aſſerted by both.

3. *From ſome men.* And are they not men of leaſt worth and ac-

account too in the Church? I dare ſay you do think no better of them for it. They are but ſome then: perhaps you mean few, and yet I think you can hardly name one learned and ſound Author, from whoſe pen the ſame aſſertion hath not fallen.

4. *Might ſeems to comply with that opinion. Multa videntur, quæ non ſunt.* What do they ſeemingly accord with us, but in truth and reality are all for you, or as you will have them? who have learned to make *quidlibet ex quolibet*: yet why do you not produce one for you? becauſe you ſcarce can do it.

Reader, If thou haſt the Aſſertion of grace, and wouldſt turn to page 166. and 170. thou maiſt find there *Auguſtine, Luther, Calvin, Bullinger, Cornerus Perkins, Cudworth, Brentius, Piſcator, Fox, Tindal,* and *Rollock*: unto which it is eaſie to add as many more Orthodox all punctual and full to the point affirming what I ſay; and their words are direct, full, and excluſive, denying this power and work to the law: wherefore I am not the firſt deviſer or broacher thereof, nor alone in this opinion, as walking in an unbeaten path. But unto me it is moſt ſtrange, that M. *B.* ſhould be ſo ſelf-confident, and bold of ſpirit, as to preſume to carry it with violence againſt all others. Let me commend unto thee the words of *Perkins*, becauſe he is worthily approved of, and beſt known unto the ſimple ſort, upon *Gal.* 3. 2. Here, ſaith he, we ſee the difference between the Law and the Goſpel: the law doth not miniſter the Spirit unto us, for it onely ſheweth our diſeaſe, and giveth us no remedy; the Goſpel miniſtereth the Spirit. And upon *Gal.* 2. 19. Evangelical ſorrow is ſorrow for ſin, becauſe it is ſin. this indeed is the grace of God; but it is not wrought by the law, but by the preaching of mercy and reconciliation *&c.* the Law then being the cauſe of no good thing in us. And *Cudworth* on *Gal.* 6. 2. in the laſt difference between Law and Goſpel, hath theſe words, *The law is no inſtrumental cauſe of faith, repentance or any ſaving grace.* Is this now but *ſeemingly* to comply with our opinion, when they ſay the law is no inſtrumental cauſe of faith, repentance, nor of any ſaving grace, nor yet of any good thing in us? and ſtill theſe Authors were no Antinomians, but we muſt be ſo, becauſe our Adverſaries, like thoſe of *Stephen, Act.* 7. do rule, and will have it ſo. I tremble to conſider the woful conſequences, if the Eccleſiaſtical

power ſhould be once in their hands: but I truſt God will not ſuffer the wiſe and honourable Parliament ſo to intruſt them. But let us liſten what his conceit is.

M. B. *I ſhall now labour to maintain the poſitive part, that the law preached may be bleſſed by God inſtrumentally to work the converſion of men.*

An. The queſtion is not of Gods power, whether he may or can do it, but whether he hath done it: let it appear in all the New Teſtament, that any one was converted, but by the Goſpel: Nay *Paul*, and Prieſts, with others, who had been zealous in the way of the law, were then onely converted when they received the Goſpel, and become obedient to the faith, *Act.* 6. 7. or did God ever reveal it, that his will is to convert by the law? God can or may make heavy mountains to aſcend as high as the Sun, and there abide; and the waters in the Sea to burn like ſtraw or other combuſtible matter: but he never did ſo as yet. If you ſhew it to be his will, we ſhall queſtion it no further.

M. B. *And it is neceſſary to make this good.*

Anſw. Becauſe you have undertaken it, and are reſolved to oppoſe the apparent and generally received truth: to be contrary to all the Orthodox: to gratifie *Sion*-Colledge: to get a name to your ſelf, of being a knowing man, ſeeing more then all other learned Divines: or at leaſt, to maintain your owne credit, now it is neceſſary for you.

M. B. *For were the contrary true, it would be a Miniſters duty in great part to lay aſide the preaching of the Moral Law, as not inſtrumental and ſubſervient to that maine end of the miniſtry, which is the converſion of ſouls.*

Anſw. If I take your words in their true ſenſe, they argue, 1. (I am ſorry to ſpeak it) that M. *B.* knoweth not what converſion of the ſoul is: but this may be tryed by and by. 2. That he intendeth, when he preacheth, to convert people by the Law, and looketh that the Spirit ſhould make it effectual for that purpoſe: and however he putteth in, *or ſubſervient to that main end*, yet he meaneth not onely preparatorily, for that he ſaith he cannot yeeld unto (which yet is the clear judgement, and conſtant and ſound doctrine of all true Divines) but he will be ſingular. But ſee his ground, and how ſandie, uncertain, and weak it is, to lay and

erect

erect an edifice of ſo great conſequence upon it.

M. B. I ſuppoſe that Jeſus Chriſt hath obtained of God by his death, that ſuch efficacy and vertue ſhould go forth in the Miniſtery, that whether it be by Law or Goſpel he preacheth, the ſouls of men may be healed and converted thereupon.

Anſw. And muſt your meer ſuppoſition ſatisfie us in a controverſie (ſo newly, needleſly, and yet dangerouſly ſtarted up, to the great offence and diſturbance of the Church) of this nature, and high concernment? you may ſuppoſe, Chriſt hath redeemed all, men and Devils. A Papiſt ſuppoſeth that Chriſt by his death hath obtained that his Alms-deeds, Penance, and good works ſhould have a meritorious vertue and efficacy in them for pardon and ſalvation: and upon that deceitful foundation or ſuppoſition, the ſilly deluded wretch buildeth and hazardeth his everlaſting ſalvation. Oh that any ſhould be ſo ſimple and unwiſe, to content himſelf with an *I ſuppoſed it is ſo.* 2. You ſay, whether it be by law or Goſpel; ſo, as if God and Chriſt are indifferent, and it is left to mans choice to uſe either, as he liketh, for converſion: that is more liberty then is allowed you.

3. *That the ſouls may be healed and converted.* The right order is, firſt to be converted, then healed, *Mat.* 13. 15. But let this paſs; yet it is requiſite that we agree about the terms (for ſome doubts or differences may ariſe from the ambiguity of the words) yet not as if I would yeeld that regeneration, converſion, or healing (of which I ſee you make no difference) in whatever Scripture-acceptation, are wrought inſtrumentally by the law; but to help the weak reader, and to clear the truth every way.

And firſt: Regeneration is the begetting again of the ſoul to God, which God doth freely of his owne accord by the word of truth, *Jam.* 1. 18. but becauſe this will not be current, that this is meant of the Goſpel onely (as is objected, and as is to be diſcuſſed more fully in the next Lecture) in that the law is alſo called the word of truth; Let me therefore add two pregnant Texts, to put this out of all doubt, that it is to be underſtood of the Goſpel excluſively. The firſt is *Eph.* 1. 13. *In whom you alſo, after you heard the word of truth, the Goſpel of your ſalvation:* by which *Paul* telleth, how the *Epheſians* came to their faith and

hope

hope in Christ, namely by the preaching of the Gospel. So saith *Calvin*, He adorneth the Gospel with two Epithets, in that he calls it *the word of truth*, and in that it is the *instrument of salvation*; which two adjuncts, saith he, are diligently to be observed. ——— And the Gospel is not onely a certain truth, which cannot deceive (for so is the Law) but κατ' ἐξοχὴν. he calls the word of truth, as if properly no truth were without it: and the vertue and efficacy of it is such, that it bringeth salvation unto us, as it is also *Rom.*1.16. *The Gospel is the power of God to salvation* &c. and therefore *Paul* was not ashamed, nor afraid to preach it at *Rome* also. If the Law would have served, and *Paul* had known also this your liberty, and chose to use either law or Gospel, he needed not to shun, nor shrinke in the preaching of it, for every mans heart is principled to approve and receive that doctrine, having the seeds and effect of the law naturally in his bosome; but the Gospel is supernatural, and the soul is indisposed to receive it of it self, yea and strongly byassed and inclined against that way of peace and life revealed by it; for it maketh void, rejecteth, and casteth downe all the excellencies of man, his free-will, strength, righteousnes, wisdome, goodnes, as being vanity, folly, weakness, sin, and vile with God; so to prepare and make way in the soul to bring in and commend Gods grace to be all-sufficient and that Christ alone may be exalted and rejoyced in. Hence the mystery of the Gospel was to the *Gentiles* foolishness, and to the *Iew* a stumbling-block. 1 *Cor.*1.23.

Also it is more then evident, that this word of the Gospel was the instrument of converting all those Churches to whom *Paul* writ, as his Epistles do testifie; as besides these mentioned places to the *Romans*, *Corinthians*, and *Ephesians*, you may also see in *Gal.*1.6.8.9. *Col.*1.5. *Phil.*1.5. who were called into the fellowship of the Gospel. But what need the lighting of a Candle at noon-day, unless it be still dark Saturday with us. The second remarkable place is 1 *Pet.*1.23. 25. *Being born again, not of corruptible seed, but incorruptible, by the word of God, which liveth and abideth for ever:* and vers. 25. he expounds himself, saying, *And this is the word which by the Gospel is preached unto you.* If need were, a cloud of expositors might be here produced to evince and confirm it, that this instrumental word of regenera-

generation is not the Law, but the Gospel.

It is true, some tell us of a twofold regeneration, or rather a twofold sense of the word; by the one, the soul cometh to a second new being: and by the other, it hath the image of God reinstamped on it; And of a regeneration of Faith, and another of holiness of nature and life; but I would trouble none with these distinctions: yet this I add, that *Melanchon* upon *John*, observeth, that Christ calleth our justification, regeneration; and indeed it is a new creation, and the putting of the soul into a new and happy condition, for thereby it hath reconciliation and peace with God, *Rom.* 5.

2. And there is a twofold healing. 1. Of our spiritual estates: and thus we are said to be healed by the stripes of Christ, *Isa.* 53. 5. who is the repairer of this breach: and as for that wound of conscience (in that day when sin doth bite and sting, and the law accuse and terrifie) none other plaister can cure it, but the blood of Christ, who by his eternal spirit offered himself to purge and purifie the conscience, *Heb.* 9. 14. and this is done by the application of faith; for health or salvation is onely in Christ, and in nothing else you can name: *And as Moses lifted up the Serpent, so must the Son of man be lifted up, that whosoever believeth in him might not perish, but have everlasting life* John 3. 14 15. 2. There is an inchoate and partial healing of our natures, hearts and lives, which is effected by the Spirit of Christ, renewing and changing all and every member of his mystical body, whereof he is the head: but as the Moral Law is not the instrument to reveal and hold forth Christ crucified; so Faith, by which the soul comes to be sensibly healed, and having communion with Christ to receive vertue from him, this Faith is onely instrumentally by the Gospel, which is preached to all for the obedience of Faith. *Rom.* 16. 25, 26. *And if our inheritance come by the law (in part, or in whole) then Faith is made void, and the promise made of no effect*, Rom. 4. 14.

3. And lastly, Conversion may be taken, 1. for the change of the condition, as when who was in bondage is enlarged, set free, delivered out of the hands of his enemies: and of far off, is made near, as *John* 8. 36. *Ephes.* 2. 13. *Col.* 1. 21. or 2. for the turning of the heart to God, *Act.* 26. 18. *To turn them from Satan*

tan to God. If thou wilt return, return unto me.

3. For the change and alteration in the ſoul, when God ſanctifieth a man throughout, *&c.*

4. A man may change his religion, as did the Jewiſh-Proſelytes: and his outward way and manner of life, being refined and reformed according to the letter of the law, as the Phariſee, *Luke* 18.

Now to apply all. Hence I infer, and ſay, that it is never read in the Scripture, that the ſoul was made ſpiritually free, and eſtated in grace and favour, by the preaching of the Moral Law: but the office of it is to arreſt, convince, ſhut up the ſoul under ſin, the curſe, and condemnation, *Gal.* 3. 22. the law and the Goſpel are the two keys that Chriſt gave, that by the one, ſinners might be ſhut and bound; and by the other, ſet free, and brought forth, *Mat.* 18.18.

2. Neither did the Law inſtrumentally convert and turn the heart to God: for Chriſt is the way to the Father; his blood and croſs ſlayeth the enmity that is between divine juſtice and the ſinner, and removeth all lets whatever did hinder or ſeparate, and ſo openeth a free way for acceſs, *Heb.* 10.19,20. and his righteouſneſs is the *melius terminus*, bond or mean of union between God and the ſoul, bringing them into a ſure and everlaſting covenant of peace: he is firſt King of righteouſneſs, and after that King of *Salem*, that is, of peace *Heb.* 7.2. Now Chriſt, his death and reſurrection, with the fruits and benefits thereof, are the ſubject and peculiar treaſures of the Goſpel, whereof *Paul* was made a Miniſter, that he might preach among the *Gentiles* the unſearchable riches of Chriſt, *Eph.* 3.7,9. further God cannot be com'd unto, known, nor enjoyed, *niſi in Chriſto ſuo*, but in Chriſt. And he gaineth and draweth the ſoul with cords of love: he appears gratious and merciful to poor ſinners beaten downe, humbled, and brought to deaths door in the conſcience of ſin; elſe the ſoul being afraid of him, would with *Adam* flee away, and hide it ſelf from him: hence *paſſim*, men are exhorted to turne to the Lord, becauſe he is gratious and merciful, *Joel* 2.13. *Pſal.* 86.5. *Hoſ.* 6.12. We are to hold forth God in Chriſt reconciling the world unto himſelf, and not imputing their ſins unto them: and as Ambaſſadours for Chriſt, we pray men in Chriſts ſtead to be reconciled unto

to God, 2 *Cor.*5.18,20. Now this cannot be by the miniſtery of the Law, by which cometh the knowledge of ſin, for it worketh wrath, *Rom.*4.15. threatneth with the curſe and death, *Gal.* 3. 10. And thus the Law doth by the will and appointment of God, to force man out of himſelf, to deſtroy all ſelf-confidence, and truſt in any goodneſs of his owne, and to make him to ſeek out, and to hearken after Chriſt, the true and onely right door ſet open in the Goſpel: that by him the ſoul may have entrance, being found in him, not having its owne righteouſneſs which is of the Law, but that which is through faith in Chriſt, *The righteouſneſs which is of God by faith*, Phil.3.9. It is a vain, and a ſtrange conceit, that the ſoul ſhould convert to God by the preaching of the Law, ſith it can onely turne and come unto him by faith, which nothing doth ſo much croſs and hinder as the Law: and it putteth the ſoul upon a contrary way.

3. But if by converſion you mean (as happily you do) the change of the diſpoſition and frame of the ſoul: It is as certain alſo, and clear, that God doth not this by the law, but by Goſpel: thus *Act.*15.9. God purifieth the heart by faith: and *Acts* 26.18. they ſanctified by faith. This is the ſpecial commendation that *Paul* giveth of the Goſpel, that therein we all with open face behold the glory of the Lord, as in a glaſs, and are changed into the ſame image from glory to glory even by the Spirit of the Lord.

Againe, can mans nature be changed till he be united and ingrafted into Chriſt the true vine? and doth not vertue come by that inſition or union? And was it ever taught, or read, that the law ſhould be that miniſtery by which this is wrought? If the law do not ſet this object Chriſt before the ſoul, nor is no mean to bring and joyn it to him; how can it be an inſtrument to give and communicate the Spirit of Chriſt? Indeed, a legal ſpirit or power it hath, which hath been effectual to work a great deal of reformation and legal ſtrictneſs, having a ſpecious and deceitful ſhew and luſtre, as we ſee in the Phariſees, who therefore were admired in their age. O Sir, if you would ſet before your own, and the eyes of your people, duely and daily, that exceeding kindneſs of God, and ſweetneſs of his ſo ſurpaſſing love in Chriſt in ſo infinite expreſſions of it, and ſeek to affect both your own and their hearts

with it; you would finde what an incredible force and vertue is in it, far beyond any power in a legal Miniſtery, to melt, gaine, and leaven the ſoul, transforming it into its own nature and image, which is love and mercy; and ſo diſpoſing you to do all things of the law freely and willingly, which are but the offices and duties of love. And the law was given not to beget this love, but that by requiring it of us, either love or enmity as, it is in us, might be bewrayed, and made manifeſt. In a word, no ſounder, further, nor better converſion can be wrought by the law, then was in *Paul*, before he received the Faith; who in that his zeal of God was a blood-ſucker and butcher of Chriſtians, Chriſts ſilly and harmleſs ſheep; for he was inwardly in the gall of bitterneſs, *&c.* and ſo are too many this day, as we ſee, finde, and feel, who might be metamorphozed by the Goſpel, and of wolves become lambs; like Prieſt, like People, according to their paſture they feed in, *viz.* as the nature of the doctrine is they receive, ſo they are: where much law is, there hardneſs of heart, cruelty, ſelf-love, *&c.* but want of meekneſs, humbleneſs, and mercy. And it will ever be true, that a legal zeal is perſecuting.

4. If laſtly, you hold this laſt ſort of converſion to be by the law, *viz.* to make a looſe and profane man ſtrict and religious in his courſe of life. (which is properly no ſouls converſion; for both he may be in *ſtatu quo prius*, no changling in his ſtate, and his nature was principled for this way) this may be granted you: but alas who ſeeth not that this is hypocritical, feigned & unſound. *Luther* ſaith, *The law can but make hypocrites, if there be no further work, but what is by it.*

This I ingenuouſly profeſs (what ever you may think of it) that my deſire is not to know or think of God out of Chriſt, but to confine all the powers and workings of my ſoul unto that ſo pleaſant and amiable object, God reconciled in his Son. And ſo to ſet him before me gracious, propitious, loving, *&c.* in all the events, occurences, and conditions of this life. And this is the true and onely office and exerciſe of faith. And thus I deal with God, even as he alſo dealeth with me, (according to *Luthers* expreſſion) without the Law, in his Covenant of meer grace; the more I can do ſo, the greater confidence I have towards him, the better every thing he doeth pleaſeth me; the more welcome is the Croſs,

and

and the more apt and able I am to bear and digeſt it, the more is my heart and affections lively and ſweetly ſtirred up, and enlarged to love God, and to delight my ſelf in him: by this mean the ſoul is made merry and kept joyful in the Lord, and like an Inſtrument in good tune, it is ready for uſe upon any occaſion. And the inward appearing and manifeſtation of God unto the ſoul in love and tender mercy, doth melt it, and effectually change and overcome the enmity and maliciouſneſs of my naughty heart and nature. And this light I endeavour to hold out to all, and to walk in this way of loving kindneſs, long-ſuffering, and compaſſion towards every one, in doctrine and life, holding it the wiſeſt, moſt direct, effectual; and Goſpel-like courſe and way, thus to overcome the frowardneſs and evil that is in man, with lenity and goodneſs, even as God in this way prevented and overcame me. The more I can look into that gentleneſs, aimableneſs, and thoſe fatherly affections in God through Chriſt Jeſus towards me, and that ſecreet boſome of divine love is ſo laid open; the more are all fears baniſhed, diſcontentments ſwallowed up, and I am heartned to go on chearfully in a Chriſtian courſe, as beſt becometh that holy and heavenly calling. And the more abundantly Gods thoughts of peace are diſcovered unto me, the more peace and reſt I thereby finde bred and preſerved in my thoughts. You may account it a licentious doctrine, or otherwiſe, aſperſe it with indignities, becauſe you have little skill of it: and may bridle your ſelf and diſciples by another mean and kinde of woful doctrine; but when you have done, I wiſh you might feel how your owne pulſes do beat. But I proceed.

You deny the Law to work onely preparatorily in converſion. And I thinke he never had experience of converſion, that is of your mind; you would make men believe you ſit downe with a legal reformation (as is the caſe of too many) inſtead of a Goſpels-converſion: or that the law had never as yet its due and perfect work upon you, for then you would ſing another ſong: *When the commandment came, ſin revived and I dyed*, Rom. 7. Did ever any come to life, but by death? And when a man hath ſeen and felt nothing but ſin and death in himſelf, the law cannot tell him, nor let him know of a righteouſneſs and life ordained for him in another out of himſelf; and therefore here it ceaſeth to help. He that

expecteth conversion by the Law, may as well seek light in darkness, life in death, conversion where confusion, terrour, and desperation is. Who can credit your bare word in this, that the law, which is found both by Scripture and experience to be the word that revealeth and worketh wrath and death, should yet be the ministry also of conversion to the soul? I cannot do it.

M. B. *Onely two things must be premised.*

Answ. Nay not onely two, but a third also, *viz.* that what you say is infallibly true without exception; your new divinity must pass for current.

M. B. *First, that the law could never work to regeneration, were it not for the Gospels promise.*

Answ. You mean not, that the Gospel-promise should be any ingredient to the ministry of the law, and so by the vertue and efficacy of this (as some special pearl used amongst other things, in themselves of little or no force) this cure or work should be effected: but you say that vertue should go forth equally and indifferently by law or Gospel; and this because God hath promised to give a new heart through Christ as the Medium, by and in whom he creates and changes it anew; for so you would contradict your self: but thus you intend, that Gods promise to give this heart is grounded on Christ, as the reason of making it; but the performance may be by the law. But is it your part to make this to appear for truth? By regeneration we are become children to God; but if this be by the law, then are we but like *Ishmael*, children of the bond-woman. Well, your words want weight and credit too. I wonder you should think such private fancies would ever be received, having no warrant but your pen. What have you no Text nor Author to produce, not one sentence or word from either, for confirmation?

M. B. *So that while a Minister preaching of any commandment, doth thereby mold and new frame the heart.*

Answ. You want a *probatum est*, for it.

M. B. *All this cometh by Christ, who therefore dyed, and ascended into heaven, &c.*

Answ. *Every word of God is pure: add thou not to his word, lest he prove thee, and thou be found a lyer*, Prov. 30. 5, 6. Where is it said that Christ dyed and ascended to give such power and vertue unto the law? *M.* B.

M. B. *So that there never was in the Church meer pure Law, nor meer pure Gospel.*

Answ. It is a heavy accusation and charge; never? what not in the Prophets, Apostles, nor yet Christs time? but alway a Miscellaneous, or mixt doctrine? this seemeth too bold and rash. If you shuffle all together; it was not alway so: the promise in Paradise, *That the seed of the woman shall bruise the head of the Serpent*; and that to *Abraham*, Gen. 12. *That in Christ all the families of the earth shall be blessed*, was surely pure Gospel, without any Law.

M. B. *But they have been subservient to each other in the great work of conversion.*

Answ. Subserviency was alway granted and taught; but that may be without mixture. Christ, or the Gospel and the Law, cannot be and dwell together: and as the dead fly marreth the Ointment in the box, so the least thing of the law mingled with the Gospel, corrupteth it, and wholly destroyeth it, saith *Luther*; they are so repugnant and opposite; you know the nature and operations of contraries, and the doctrine of grace and of works are contrary: *Rom.* 11. *If of grace, it is no more of works.*

You say you approve of *Luther*, *Qui scit inter legem & Evang. discernere &c. sciat se esse theologum*: but you will not meddle with that now.

Answ. No, nor no time else, it is needless; if they were alway intermingled, how can they be otherwise now? and if either severally, or both joyntly may effect true conversion, what need we make a difference? or why it is of so great consequence to give an exact difference between them, I understand not. But in the closure, you seem as if you would have eat your own words, saying: *God may make the opening of the moral law instrumentally to concur thereunto*: you are providing hereby some moot rome aforehand, for fear of that strait your former assertion brought you into.

M. B. *The second thing which I premise, is this: That however the law preached may be blest to conversion, yet the matter of it cannot be blest to Justification, Adoption, or consolation.*

Answ. More strange still! what conversion is it which is not included

included in Justification? by it the soul is re-united and reconciled to God. The learned have taught and told us, that the whole passage and way from sin, wrath, and death, unto righteousnes, favour, and life, is by mean of free justification. What is bleſt to justifie, is bleſt to convert us to God: but the Gospel, and not the Law you grant, is bleſt to Justification, Adoption, Consolation. 2 Cor. 5. 19, 20 When *Paul* did beseech the *Corinthians* to be reconciled to God, *or to receive the Atonement*, was not that to turn to God? no, God had the heart: to eschew evil and do good, is not to turne unto God. *My son, give me thy heart*, and then *let thy eyes observe my wayes*. Christ is the way to God. Again, is it possible to partake of Adoption, whereby we become children, by one doctrine, and to receive the qualification, or divine image or likeness reinstambed on us, by another doctrine? 3. Is not our Reconciliation, or coversion, the ground of our hope and consolation? The promise of the Gospel giveth no ground of hope or consolation to the unconverted, 1 *Pet.* 1. 3. *We are begotten again to a lively hope.* Who can have hope in God, or consolation from him, but he that is regenerated, or converted? or is there any ground, or reason of either, but onely in this, that we are called and converted to the faith of the Gospel? *Bleſſed be God, who hath given us everlasting consolation, and good hope through grace*, 2 Thes. 2. 16. You put in after, Not in any thing he doth, as if you made no difference between conversion, and mans doing, or work; which is gross. And yet elsewhere you erect much hope and consolation of future good and glory upon mans doing and duty, which here you deny: see *pag.* 40. where you say there is a promise made to our works, *&c.*

Totus processus a peccato, &c.

M. B. *Therefore let us not confound Law and Gospel, nor yet make them so contrary in their natures and effects, that where one is, the other cannot be.*

An. If this your doctrine doth not confound them, while you say they were never pure, nor distinct in the Church, and not telling what is Law, what Gospel, what then doeth it? But who will regard how promiscuously he preach, seeing, if he desire and intend either regeneration, healing, or conversion of the soul; or yet (as *pag.* 192.) the increase of grace and holiness, the Law, as Gospel, may indifferently be preached by him, and bleſſed by God?

God? And though in respect of the use and end intended, the law be subservient; yet in their way propounded, Gods and mans righteousnes; and of the effects produced by either, *viz.* life, and death, they are and must be contrary.

M. B. And this must needs be the opinion of all sound Divines, whatsoever may fall from them at other times; as appeareth by their common answer to the Papists question; If the Law and the commands thereof be impossible, to what purpose then doth he command them? Then we answer, That those commands are not onely informing of a duty but they are practical and operative means appointed by God to work at least in some degree, that which is commanded.

Answ. You know, they do not plainly and professedly say, this is their opinion; and therefore without alledging one sentence out of any directly to second this of yours, you labour to derive and infer it as busily as you may; such poor shifts are you put unto. 2. Neither is it the opinion of all, for those are as sound whose answer is, That the law doth therefore command things now impossible, that we may see our great loss by the fall, with our present disability, that so we may be humbled, aviled and confounded in our selves. 3. To incline and dispose the soul to look into the Gospel-way, in which all cometh, as to beggers, by faith and prayer: Therefore *Augustin* saith, God commandeth things impossible, not as you say, that in commanding he may give power, but that we thereby feeling our owne utter insufficiency, may be occasioned to turn precepts into prayers, saying, *Da quod jubes.* God bids us turn, not thereby to enable us, but that finding thereby both the necessity of it, and also our inability, we may cry, *Turn thou us and we shall be turned.* Thus we see whose hand worketh the will and deed.

2. You also still mince the matter, saying, *At least in some degree*: you love to play at small games, rather then sit out: you are uncertain, not resolved as yet what to affirm and stick unto, this being a fiction of your owne, and no Scripture or Author can be produced to confirm or countenance it.

It was never questioned, but what is wrought by the ministry of the word, is to be attributed to the Spirit, as the principal efficient: and other passages (of which he still giveth some verbal touch) being

being already cleared, I now proceed to his Arguments.

M. B. I bring these Arguments to prove the Law, and preaching of it, the means of Conversion.

1. *That which is attributed to the whole word of God, as it is Gods word, ought not to be denyed to any part of it: Now this is made the propertie of the whole word of God, to be the instrument of conversion,* 2 Tim. 3. 16.

Answ. 1. Your proposition is unsound, and will not be granted: many things are often attributed to the word in general, which canot be affirmed of every part of it, *Rom.* 15. 4. *Whatsoever things are written, were written for our learning, that we through patience and comfort of the Scripture might have hope*; that is, saith *Piscator, through patience arising from the comfort of the Scripture*, viz. that be written aforetime. Now in the second premise, *page* 188. you tell us, that however the law may be bleſt to conversion, yet it cannot be the ground of our justification, adoption, and consolation: nor a man cannot have hope, nor comfort in whatever he doth, but it muſt be the promise onely of the Gospel. See how your self will not have righteousness, comfort, and hope from every part of the word, no from no part of the law, but do restrain it to the Gospel onely, and yet the greatest part of what was then written was law. 2. Your Assumption is denyed also, *viz.* That it is the property of the whole word to be the instrument of conversion. And your place 2 *Tim.* 3. 16. will not conclude it. For first, the Apostle speaketh not there of conversion, but of conversation, manners and life, to the converted.

Secondly, If all Scripture were to reprove, correct; then none is to comfort; but one part is to reprove, and another for consolation, a third for doctrine, *&c.* law is to kill, and Gospel to make alive; what part is for one effect and purpose, hath not formally any partial ability or fitness for another; let the eye see, the tongue speak, and the feet walk, as being purposely made and fitted for their proper offices. The whole Scripture is as a promptuary or full Treasury, out of which may be drawne and taken what is needful for faith and manners: but what is for manners, will be unaptly used to build up in the faith. Also *Matth.* 13. the word compared to the seed, is vers. 19. called by Christ himself,

ſelf, the word of the kingdom, or note of diſtinction: and by it is meant the Goſpel, as all know. Laſtly, for that place, *Heb.*4. 12. let *Piſcator* ſatisfie you if the context will not ſerve you: he ſaith it is *Sermo Evangelii*, the word of the Goſpel, which is effectual to pierce the heart, and convince the minde of the truth of the heavenly doctrine in it: ſo that none can with a quiet conſcience derogate from the credit or verity of it. And he addeth, that *uſitatiſſimum eſt, &c.* It is a very uſual thing with *Paul*, by the word of God in general, to mean the word of the Goſpel.

M. B. 2. *Argument is taken from thoſe places where the law is expreſly named to be inſtrumental in this great work; not to name that place* Rom.7.14. *where the law is called* ſpiritual *in that reſpect, as well as in others, becauſe it is that which worketh ſpiritually in us: as* Paul *was carnal, becauſe he wrought carnally.*

Anſw. Indeed that place might well have been ſpared in this controverſie: for you finde nothing in it for your turne. It is called ſpiritual, becauſe of the ſpiritual nature of it, in oppoſition to *Pauls*, which was carnal; and becauſe *Paul* was carnal, therefore he wrought carnally; but his working carnally, did not make him carnal. Alſo the law is called ſpiritual, becauſe of its ſpiritual diſcovering and convincing power or efficacy; but not becauſe of any ſpiritual change it wrought upon *Paul*, as the whole context and every circumſtance there maketh it plain: the law let him ſee the vitiouſneſs of his nature, what repugnancy and contrariety was in him to that purity, holineſs, and perfection held forth in the law; and ſo occaſionally, by the commandment, ſin became exceeding ſinful, verſ.13.

M. B. *The places are clear out of* Pſalm 119. *and* Pſal.19. 7. *The Law of God is perfect, converting the ſoul. That which the Antinomian objecteth, is, that the Hebrew word doth ſignifie largely any doctrine, and ſo may comprehend the whole word of God.*

Anſw. You ſay, that others, as well as they *Antinomian*, take the law ſo largely; ſo that you ſee your Adverſarie is not ſingle in his opinion, as you are, who can produce no Author: but onely ſay, *It ſeemeth good to expound that phraſe in ſuch a manner.* And otherwiſe it ſeemeth it would croſs your deſigne,

else I see, nor you do shew no reason. But *Luther*, and some others upon that place, *Psal.* 19. 7. do take the law for the moral law: but I dare say, you will not stand to their exposition of it. *Luther* saith, This is no absolute commendation of the law, but it is to be understood, *legem talem fallans esse per fidem: non talia facit lex:* The law worketh not these it self, but they are effected by the influence of the Sun of righteousnes, inwardly quickning, reviving, and comforting the soul through the faith of the Gospel. The law giveth, nor hath no such heat or vertue of it self; but produceth contrary effects. It may indeed, saith he, convert the eye, mouth, hand, ears, *& omnes vires, sed magis avertit cor odio pœnarum, & indignatione prohibita concupiscentia, sed cor non est rectum, & spiritus non est fidelis.* In brief, his judgement is, that after the soul is justified and converted by the Gospel, then it loveth the law, which it hated before; and now it doeth not avert, or, as being afraid, flie from God in his law, but with confidence and delight draweth nigh unto him, and observeth the things of the law, because the Spirit of Christ in the Gospel maketh them sweeter to the soul then all the riches and pleasures of this life. Thus its the doctrine of reconciliation by Christ believed on, that marvelously altereth the Christians heart, causing it to convert and turn to God, as being thereby able to abide his sight and presence, and to love his law: *Et Amans legem non potest eam satis laudare, adeo placet, quæ prius adeo displicuit.* You say nothing, that hath any strength in it against the truth held out and maintained by us. And by this you may see, whence it was, that *David* so commended the law strictly taken, because his heart was so altered by the faith of the operation of God. It is remarkable, saith *Luther*, that the way to love and keep the law, is to believe and receive the Gospel: from this belief issueth love and all true obedience, and it is not bred and effected by the law commanding and requiring it: *By faith we establish the law*, Rom. 3. ult.

M. B. That opinion which would make Christ not take an instrumental way for conversion of men in his first Sermon; wherein he was very large, that must not be asserted: but to hold that the preaching of the law is not a Medium to conversion, must needs be to say, Christ did not take the nearest way, &c.

Answ.

Anſw. You anſwer your ſelf, *page* 169. where your words are, *That our Saviours intent was only to explicate the law better then did the Scribes and Phariſees, that ſo they might be ſenſible of ſin, and diſcover themſelves to be fouler, and more abominable then ever they judged themſelves:* unto which let me add, And that by requiring, and ſo letting the hearers ſee a neceſſity of a more abſolute righteouſneſs then was held forth even in the doctrine of the Scribes and Phariſees, he might ſo deſtroy all confidence in their own works, prevent the eſtabliſhing of mans righteouſneſs, and prepare and diſpoſe them to hearken after his righteouſneſs: for he is the end of the law for righteouſneſs to al that believe, *Rom.* 10.4. And by this it may appear that he uſed the law preparatorily to juſtification and converſion; as you in part are forced to grant it to be the opinion and doctrine of all Orthodox Divines, and yet it is thwarted by you, who love to have a way by your ſelf.

M. B. *If the law of God have that objectively in it, that may work exceedingly upon the heart when ſet home by Gods Spirit, then it may be uſed inſtrumentally, as well as the Goſpel: but it hath, &c.*

Anſw. Here is nothing but the vain reaſon of man. If God be otherwiſe pleaſed, what is it, how glorious, fit, and worthy ſoever it may ſeem for this in our eyes! The Sun in the firmament is a glorious object to look upon, when we have eyes: but God uſeth it not therefore to give and reſtore the uſe of ſight to thoſe that be blind: the ſeeing man findeth variety of delightful objects to look at among the creatures, but they finde him not eyes therefore.

M. B. 5. *If the law of God may be bleſſed after a man is converted, to the increaſe of his grace and holineſs, why not then to the firſt beginning of it? That it is for the increaſe of of Godlineſs, appeareth by experience.*

Anſw. Every Chriſtians experience teacheth him, that the more he inwardly ſeeth and feeleth that divine love that pardoneth, reconcileth, and preſerveth the ſoul in that everlaſting covenant of ſure mercies, and peace, the more it loveth againe; and in love, hateth evil, eſcheweth it, doth good, is every way cheerfully obedient. *I love the Lord* (ſaith David) *becauſe he heard me, when I called upon him in the time of trouble, and delivered my*

ſoul from death, my eyes from tears, and my feet from falling. What bred and cauſed love, and gained the heart to God at the firſt, that ſame is of continual force ſtill to enlive and enlarge the affections towards him. But becauſe ſins are forgiven, it is ſaid, *ſhe loved much*, Luke 7. and if this Candle be put under a buſhel, if this Sun, the light of Gods countenance, do not ſhine forth upon the *Soliſſequium*, the ſoul of a believer, it will be dark, dull, and indiſpoſed to whatever good you can propound to it; therefore is it requiſite that faith be nouriſhed and ever operative and lively in apprehending and feeding upon that exceeding kindneſs of God in Chriſt, that ſo it may be more quick and free in all holy expreſſions. Faith works by love: if faith dye, or wax cold, by which the ſoul liveth, the law can but little work upon, or affect the heart. Beſides, as the Chriſtians beginning, ſo his building up and increaſing is in another way, and by other means then are meerly legal; he lives and grows in the Vine Chriſt, and thereby fructifieth.

M. B. It is hard to think that a Miniſter having opened any moral duty of the law, may not pray to God to cloath that word with power to change the heart of the hearers.

Anſw. Why ſhould man thinke it hard, or be offended at any thing, where he findeth it Gods will that it be ſo and no otherwiſe? 2. If God reveal not his minde and willingneſs to put forth any renewing power in the law, how can you then pray in faith to be heard? 3. True prayer is for the fulfilling of his promiſe in his own way, and not in ours.

M. B. If the Ceremonial Law, the Sacraments and Sacrifices were bleſſed by Gods Spirit, while they were commanded to be uſed for the ſtrengthening and increaſe of grace, notwithſtanding the deadly nature of them now then the Moral may be bleſſed, &c. ſeeing it ſtands ſtill in force.

Anſw. While thoſe ordinances were in uſe, they were effectual to increaſe faith, and ſo to quicken, confirm, and cheer the heart, againſt inward temptations from ſin, Satan, the fear of death, of judgement *&c.* for they were inſtituted for that purpoſe, and fitted alſo, in that they held forth and ſhadowed Chriſt Crucified, the body and ſubſtance, life, and thing ſignified. If you can prove that the moral law was either ordained, or ſo fitted for that end,

you

you say ſomething; elſe water is not ſo weak, as is this Argument.

M.B. Let the uſe of them be, &c.

Anſw. The Lord let you ſee your error and failing, and give you a right uſe of what is ſaid. Indeed the law is holy, yet it is manifeſt, that maketh neither heart nor life full of holineſs, though you abound in legal performances.

M.B. What is regeneration, but the working of the moral law in the heart? that is the Image of God.

Anſw. Regeneration giveth a new being, birth and eſtate, as well as a new Image. It maketh us both Sons, and alſo like our heavenly Father: but the law is the inſtrument for neither, but the word of truth, which is the Goſpel of ſalvation, *Jam.* 1. 18. as is cleared before. You ſeem to have a zeal, but not according to knowledge, and ſo would lead and haſten on your hearers in a wrong way.

LECT. XXI.

Rom. 3. 31. *Do we then make void the Law, &c.*

M.B. Let us conſider a great miſtake of the Antinomian Author, in the Aſſertion, pag. 171. *where he makes the very ground why they are charged with Antinomianiſme to be, becauſe they do not hold the law to be uſed by God inſtrumentally, for the converſion of men: certainly this is a great miſtake, for there are many learned men, who hold the work of the law to be no more but preparatory.*

Anſw. Sir, It is no miſtake at all, for both Dr. *Tailor*, and many others upon that ground have ſo concluded, and condemned us. And if your words will ſufficiently ſatisfie the world, that this our Opinion and Tenet is ſo Orthodox, and free from Antinomianiſm (as you are enforced to do, leſt otherwiſe you ſhould unavoidably, as you ſee, and ſay, bring many, yea all the learned into the ſame condemnation with us, except your ſelf; who yet in ſo doing might put your owne neck into the coller) I doubt not

not then, but the truth will alſo clear and free us in all other our aſſertions. And ſo in deſpight of all ill-will, our innocency, which hath ſo unjuſtly ſuffered, and been ſo unworthily aſperſed a long time by you and others, will at laſt come to light, and we ſhall *mirabile dictu*, ſtand *recti in curia. Plead thou our cauſe, O God of our righteouſneſs.*

M. B. *Yet for all that, they do peremptorily maintaine the uſe and obligation of the law in reſpect of believers: therefore they are not in that reſpect condemned for that error.*

Anſw. Surely, if I underſtand any thing, neither they, nor yet your ſelf will be ſo peremptory as to maintain the uſe and obligation of it to believers, *quatenus tales.* To faith, or in the ſtate or things of faith, there is no obligation, nor uſe of the law. If the law be uſeful to the working *Abraham* (as *Luthers* phraſe and diſtinction is) yet here they all (and you alſo muſt do ſo at the laſt) unanimouſly confeſs, that the law hath power actually to condemn him in all his works, and wayes; ſo that by his faith he ever retireth in ſpirit, and returneth to Chriſt his righteouſneſs, that ſo he may enjoy and preſerve his peace, freedom, life, and comfort: your beſt performances need remiſſion of ſins, much more you, for theſe your Lectures. Again, if the learned be not condemned for this errour in this reſpect, yet you account it an errour in them, (and cannot prove it ſo) or elſe how is it ſo intolerable in us? are you become partial and inequal judges?

M. B. *The queſtion is not, whether by the power of the law we come to obey the law; but whether Grace may not uſe the precepts, or law preached, for the inflaming of our affections ſo in love with the things commanded, that we are thereby made more holy; And thus I interpret thoſe Authors that deny the law to be inſtrumental to holineſs; that is, not animated by Gods Spirit, or ſeparated from it.*

An. Now you ſhould addreſs your ſelf to encounter, and you begin to ſhrink, in diffidence doubtleſs of your cauſe, which you perceive ſo unjuſtifiable, that no advocate will be found to patronize it: for did not you in *pag.* 187. ſay, that you ſuppoſe Chriſt Jeſus hath obtained by his death, that ſuch efficacy and vertue ſhould go forth of the miniſtery, that whether it be law or Goſpel, the

the ſouls might be healed and converted? And now you ſeem to be no longer of that minde, that by the power of the law we come to obey the law, which as you mean it is all one with converſion. If we come not by the power of the law to obey, then it is by the power of the Goſpel onely: and ſo we agree. If you reply, You mean, by no power inherent in the law; I ſay. There is no inherent or phyſical vertue neither in the Goſpel, to effect our converſion. 2. Now the queſtion muſt be onely, whether Grace may not uſe the law, *&c.* This is the liberty you can allow your ſelf, to alter and to ſtate the queſtion as beſt liketh you: If you miſliked the form and terms wherein you found it, why became you opponent? And now your expreſſions in this be ſo uncouth and improper, as, that grace may uſe the precepts, *&c.* and your meaning in the reſidue ſo obſcure and doubtful, and I ſo unwilling to wrong you the leaſt jot, that I had rather forbear, then meddle any further.

I ſhall deliver my minde, (how pertinent to your queſtion, or ſatisfactory to your ſelf it ſhall prove, I know not) thus: This word of God which revealeth the riches of grace, and exceeding kindneſs, in giving righteouſneſs and ſalvation to the ſoul, is the true and proper inſtrument for the inflaming of the affections in love both to God, his law, and all the things of God: and the law neither maketh to love God, nor its owne commands. And here you ſo mince it, that your expreſſion onely is, to make us more holy, as if already you granted now, that the law doth not inſtrumentally initiate or work ſanctification at firſt, but increaſe it afterward: conſider this well. Laſtly, Thoſe Authors you mean, are not beholden unto you for your ſo groſs and inconſiſtent interpretation. They ſay the law is not the inſtrument of ſanctification: Gods Spirit ſanctifieth not by the law: the law is the inſtrument of no good, *&c.* It is true, you ſay, and thus they mean, that is, the law, not animated by Gods Spirit, or ſeparated from it.

Anſw. So neither do either they, or any, think Law or Goſpel to be. 2. If that be their meaning, they might deny the Goſpel to be inſtrumental alſo. 3. But you read their words in the Aſſertion of grace, to be, that the Spirit doth not animate, nor uſe the law in ſanctification or converſion, ſave onely preparatorily. Now you muſt either grant us, that theſe Authors (unto which

which might be added all others of any ſpecial account, are guilty of as much Antinomianiſme, as your adverſaries are in this reſpect, or that your quarrell is as weakly managed, as it was cauſleſly undertaken: yea and that you with your ſociety have erred in opinion and practiſe. I ſhut up all with that ſo pertinent and pregnant ſaying of *Calvin*, on *Gal.* 3. 19. *Si quis excipiat cum lex regula ſit pie & recte vivendi, cur potius tranſgreſſionum, quam obedientiæ cauſa poſita dicitur? Reſpondeo. Utrumque veram juſtitiam demonſtret; tamen in hac naturæ corruptione, nihil quam augere trangreſſiones ejus doctrina donec accedat Spiritus regenerationis, qui ipſam cordibus inſcribat: hic autem non datur a lege, ſed fide percipitur.*

M. B. *I come to conſider of thoſe places*, &c. *I ſhall not take all, becauſe one anſwer may ſerve for many, they being built upon the ſame ground.*

Anſw. You are farre indeed from taking all, but onely ſuch, by your perverſe uſage and wreſting whereof, you may more ſubtilly and eaſily elude, and ſeem to evade.

M. B. *Firſt, the ſtate of the queſtion is obſcurely propounded by him; for thus he ſaith, The promiſe or the Goſpell, and not the Law, is the ſeed or doctrine of our new-birth,* Aſſert. pag. 163. *Now here are ambiguities; as firſt, the promiſe or Goſpell: for by this he ſeemeth to decide a great queſtion, that whatſoever is a promiſe in the Scripture, this belongeth to the Goſpell, but a command or threatning that belongeth to a law, whereas this needeth a great diſcuſſion.*

Anſw. You ſee a mote in your Brothers eye, and conſider not the *beame in your own.* How changeable have you been in the aſſertion and queſtion laſt diſcuſſed and handled? you are ſo inconſtant and mutable in your termes, ſence, and ſcope, that it is very uncertain and doubtful, as yet, what you are reſolved to ſtand to. But 2. where its ſaid the Promiſe, or Goſpel, and not the Law. *&c.* do you accuſe this of ambiguity? ſurely without cauſe, except for your humour, or to take occaſion to trouble the ſimple with a dotage, which none of mean underſtanding would ever queſtion. As for your ſo great queſtion, as you call it; All

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the promiſes in the Scripture cannot belong to the Goſpel: for the law hath its promiſes, *Do and thou ſhalt live in them*; where life is promiſed conditionally: of this is ſpoken before, and it is of the By. 3. If the word *promiſe*, were onely uſed; yet being placed antithetically in oppoſition to the law, who can doubt what ſhould be meant by it? *Paul* in *Gal.* 3. 18. thus uſeth it. *If the inheritance be of the law, it is no more of promiſe: but God gave it to* Abraham *by promiſe.* How often doth he in that Chapter, as in *Rom.* 4. oppoſe law and the promiſe! Alſo, to avoid all ambiguity, as much as was poſſible, it followeth, Or the Goſpel; by which it is eaſie to conceive what is meant, by him who hath not a minde to cavil, and ſeek a knot in a ruſh. The learned tell us, That in the Scriptures uſe and ſenſe, *Teſtamentum, fœdus, promiſſio, pactum, Evangelium, ferè ſunt Synonyma.* Well, by promiſe then is meant the Goſpel, ſo that controverſie is decided, and there is no place for ambiguity. And if you turne to your named pag. 163. the word promiſe is not at all in the propoſition; but a wanton ſpirit may finde himſelf ſport at his pleaſure.

Argumentum a contrariis. *Hæreditas eſt promiſſione, nempe nuda ac ſimplici, ſeu gratuita: non ſi-gitur ex lege, i. e. promiſſione conditionali.* *Piſcat. in Gal.* 3.

M. B. 2. *The State of the queſtion is not about the Goſpel, or the law, as they are both a doctrine, but as the Spirit of God working by one or the other: the not attending to this, maketh the Argument ſo confounded.*

Anſw. The propoſition is formally this; *The Goſpel*, and not the Law, is the inſtrument of true ſanctification. What need theſe cautions, and vain words? as if none can ſpeak plain Engliſh but you. And as by your Predeceſſour Dr. *Tailer*, ſo here we muſt be ſtiled and taken for confuſed men: but you onely are diſtinct and ſeraphical.

M. B. 3. He ſaith, *It's not the ſeed of the New-birth, whereas converſion or regeneration is made the writing of the law in the heart; and* Matth. 13. *The word of God in general is compared to ſeed ſown.*

Anſw. And he ſaith nothing but he may truely affirm it ſtill. 2. You put no difference between regeneration, converſion, and writing the law upon the heart, which yet in propriety of phraſe, ſenſe, and uſe, are diſtinct, as is ſhewed before: who now is guilty of confuſion? 3. And although the work you mean, ſhould

be the writing of the Law in the heart; yet it followeth not to be by the law: for how then ſhould the law in ſanctification be eſtabliſhed by faith? Laſtly, It is not the word in general, but with reſtriction, the word of the Kingdome, that is, the Goſpel, that is compared to the ſeed ſown: ſee *Mat.*13.19.

M. B. *The firſt inſtance is* John 17.17. Sanctifie them, &c. *I anſwer.* 1. *The word Sanctifie, when applyed to men, doth not ſignifie onely juſtification or renovation, but ſetting apart to ſome peculiar office, or charge.*

Anſw. The words in the Aſſertion, are, *To Sanctifie*, in the ſenſe of the *Hebrews*, from whence it is taken, is to ſeparate any thing from a prophane and common uſe, and ſo to conſecrate it to God: or to convert it to a ſacred and divine uſe. So that, if you have learned men (for your great and full Library, may well exceed my poor and diminiſhed Study) who ſo take it, that Chriſt prayed here for the fitting of the Apoſtles for their great charge; yet that is of fiſhers to make them fiſhers of men, and ſo to ſeparate them from their former prophane and worldly calling and trade, unto a ſacred; which thing my words do include and import alſo.

2. But then to ſanctifie them, muſt be more then to ordain them for that function, even to endue them with a great meaſure of holineſs and gifts requiſite for ſo high a calling.

Yet, 3. All that I read, do take the word as I ſay. And ſith Chriſt doth include others alſo (even all that the Father gave him) in that prayer, I ſtill incline to their judgement.

4. You ſay the word *doth not onely ſignifie*, &c. whereas the word onely is not there, but now is foiſted in by you.

5. And your meer reaſon why to ſanctifie cannot comprehend juſtification or renovation is, becauſe theſe cannot be applyed to Chriſt; who ſaith, *For their ſakes I ſanctifie my ſelf, that they alſo may be ſanctified through thy truth.*

Anſw. This is much againſt you, as I conceive. For 1. did not Chriſt ſanctifie himſelf, *viz.* his humane nature, that he might be the root, cauſe, and means of communicating righteouſneſs and holineſs, both to juſtifie, renew and change them? 2. Neither will it follow, on the other hand, that a word of ſo extenſive a ſenſe, may not, as it is aplyed to Chriſt, be taken more ſtrictly, or in one

ſenſe

ſenſe onely: and to his Elect, more largely, as it agreed to their condition.

M. B. *If ſanctification do here include juſtification; how by the Antinomian principle can our Saviour pray for the juſtification of them that were already juſtified?*

Anſw. Anſwer your ſelf: how do you aske forgiveneſs of ſins in the Lords Prayer, and yet believe they are forgiven in your Creed? 2. His prayer is extended alſo to all that afterward ſhould come to believe through their word and miniſtery.

M. B. *But in the next place, grant ſanctification for renovation, how doth this prove, that the law is not uſed inſtrumentally? for our Saviours argument is univerſal, Thy word is truth: and may not this be affirmed of the Law, as well as of Goſpel?*

Anſw. Our Saviours words be indefinite. But why paſs you over theſe words in that very place, pag. 164. which be ſo material, ſo pertinent, and ſatisfactory to this your query? *viz.* But if we note well what this word of truth is, it will be more evident: for this end, compare with this that place, *Eph.* 1.13. and *Col.* 1. where the word of truth is ſaid to be the Goſpel of ſalvation, and the Antitheſis uſed in *John* 1.17. ſheweth that it is a ſpecial and peculiar prerogative of the Goſpel to be called by that name by way of excellency, as alſo *Calvin*, *Piſcator*, &c. affirm. Thus far in the Aſſertion, unto all which you ſtand not onely mute without a word of reply, but here you ask a queſtion, which they anſwered before you formed it, and ſo would have prevented. Its granted, the Law ſtrictly taken, is truth: but, as it is obſerved by all the learned, the Goſpel in many like places is ſo called κατ' ἐξοχήν.

M. B. *The next inſtance is* Tit. 2, 11, 12. *For the grace of God bringeth ſalvation, teaching us*, &c. Anſw. *All this may be granted, and nothing maketh againſt this opinion: for none deny the Goſpel to be inſtrumental.*

Anſw. But the place doth import it to be peculiar to the Goſpel: for that word of grace, or the grace of God appearing in that word, that bringeth ſalvation, teacheth to deny ungodlineſs, *&c.* And I put not in that word *effectually* ambiguouſly, as you charge me, but to avoid and prevent all ambiguity: for I grant, the Law teacheth theſe ſame things materially, but not with effi-

cacy and ſucceſs as doth the Goſpel: the Spirit being pleaſed to utter ſuch divine force and vertue in that Miniſtery unto the Elect.

M. B. *But is not here a contradiction? The Author before made the Goſpel and promiſe all one; whereas here it doth command holineſs and godlineſs. Is not this with the Papiſts, to make a new Law? let him reconcile himſelf.*

Anſw. You are better skilled in tying knots, then in unlooſing any. If the Goſpel and promiſe be all one, that is not of my making: I found them ſo, *Gal.* 3. 18. as is ſhewed before: and ſee that you both take and leave them ſo, according to the true intent of Scripture. 2. You ſay, *It commandeth*, but there is no ſuch word in the text; but teaching to deny, that is, inſtrumentally. The holy Ghoſt is that ſpiritual unction that teacheth believers, and doth it effectually by the Goſpel, ſaith *Piſcator* on 1 *John* 2. 27. And this they receive, ſaith he, as the members from the head, the branches for the vine. But this is not wrought by nor effected onely by a literal and outward command. The Spirit moveth and teacheth a ſpirit, and cometh from the union with Chriſt. I wiſh your Tenets did not more interfere with Papiſts. But I forbear. Now you may ſee how your thoughts need reconciling, not my opinions: the light by this hath happily done it. Laſtly, do you deny that grace moveth or teacheth effectually, becauſe that all are not thereby effectually turned unto holineſs? then God worketh nothing effectually in any, becauſe he doth not in every one: not in *Peter*, becauſe not in *Judas*; elſe to what purpoſe do you make this flouriſh?

Unctio docet vos, Spiritus S. efficax eſt per prædicat. Evangelii.

M. B. *Beſide, the Argument may be retorted upon him. What word teacheth to deny ungodlineſs, &c. that ſanctifieth, &c. but the law doth ſo,* Pſal. 119. *A young man whoſe luſts are ſtrongeſt &c. may be cleanſed by attending thereunto.*

Anſw. But as it is retorted, it hath no force in it, for every word that teaceth doth not ſanctifie; therefore although the Law do teach, it is no conſequence: your propoſition is not univerſally true, ſo you conclude nothing. What ſay you of Philoſophical precepts and inſtructions? and of the dictating, and teaching of every natural conſcience; do theſe ſanctifie? onely this word of grace that bringeth ſalvation doth ſo. Indeed if you mean Phariſaical waſhing of the outſide onely, as of hands, eares, eyes, &c.

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theſe laws have waſhed their diſciples and hearers, witneſs *Paul* before his converſion to the faith, a man touching the Law blameleſs: the whole generation of the Phariſees, Ariſtides, Socrates *&c.* but what foul inſides had they? full of pride, malice, envy, infidelity *&c.* And many that I know of your legal ſtamp; which, like him that was born of the bond-woman, condemn and perſecute the children of the promiſe, *Gal.* 4. 29. That place in Pſa. 119. proveth no more, but that a young man may be cleanſed by attending to the word: and who is againſt that? or what maketh it for your opinion? But that of *Peter Martyr* is moſt for our aſſertion: for if the Law attain ſuch effects onely when it is written in the hearts or bowels (which cometh by the new Covenant, *Jer.* 31.) then it is not by the outward commandments, or miniſtry of it. And ſurely he could not conceive, as you ſay, that the Spirit doth uſe the Law to write it ſelf in the heart: but, as both he and others affirm, this is effected by the Goſpel, ſo *Lex ſola fide ſuffulta eſt.* The Law is eſtabliſhed by the preaching of Faith, which is the thing we contend for, and you have brought nothing to weaken, much leſs to overthrow it.

M. B. *A third and laſt inſtance out of Scripture, in anſwering of which, all is anſwered, from* Gal. 3. 2. Received ye the Spirit by the works of the Law, or by the hearing of Faith? *that of the Goſpel, or doctrine of Faith. In the opening of this Text, we muſt take heed of three errors.*

Anſw. A Caveat againſt all error is neceſſary; but it is well, that you accuſe your Antinomian of none of thoſe three. And it had been wiſdom in you to have taken heed of affectation of ſingularity; for in rejecting all other of the Orthodox, you ſubſtitute a moſt doubtful opinion of your owne; as may appear by and by.

M. B. *Firſt, I may demand, whether any under the old Teſtament were made partakers of Gods Spirit or no. If they were, how came they by it? there can be no other way found, but that God did give his Spirit in all thoſe publick Ordinances unto the believing Iſraelites: ſo that although they did in ſome meaſure obey the Law yet they did it not by the power of the Law, but by the power of Grace.*

Anſw. You might beware of co-incidency with the firſt error you named, of having Faith before the Spirit: for ever we come

come not to Faith by our reaſon and will; yet you grant a giving of the Spirit to believers, as if they firſt believed, then received the Spirit; but the gifts and operations of the Spirit are divers: Its by the Spirit that the ſoul cometh to union with Chriſt; and after the woman touched the hem of his garment, ſhe received a healing vertue: but let this paſs. 2. By your next expreſſion, you might ſeem to be an Antinomian: for, *They obeyed the Law*, ſay you, *but not by the power of the Law, but by the power of Grace*; what difference now? but I like not to force the joyning of hands, where the parties hearts be not firſt linked; yet the Reader may take it, as if you contradicted your ſelf; for why are your words ſo excluſive? but if it be not by the power of the Law originally, as by the firſt and principal efficient, yet you mean ſtill it is a ſubordinate and ſecondary cauſe or mean of conveyance. *Egregie ſane.*

M.B. *Again, in the next place (which hath alwayes much prevailed with me) did not the people of God receive the grace offered in the Sacraments, in the Circumciſion, Paſchal Lamb? They were partakers of Chriſt as well as we; and yet the Apoſtle doth as much exclude Circumciſion, and theſe Jewiſh Ordinances from grace, as any thing elſe; wherefore that there may be no contradiction in Scripture, ſome other way is to be thought upon about the expoſition of theſe words.*

Anſw. When a man willingly of himſelf is going down a ſteep place, every thing will further him. If you had not firſt conceived this ſilly and weak opinion of your ſelf, out of a humour of contradiction, and deſire to be accounted the vindicator of the Law, you needed not to be ſo puzled and put to ſuch ſhifts, nor to ſeek out ſuch ſandy grounds, and tottering Pillars, to ſupport what you ſee cannot be upholden. I may ſo far credit you, that this hath prevailed with you, as you tell us: but I cannot think it alway did ſo: for you have not alway thought of this, nor alway been of this private opinion, that the Law is the doctrine of regeneration.

2. Grant, that this prevailed to keep and continue you in that minde; yet would I learn, if I might be ſo bold, what brought you into it at firſt: ſure it came by ſome immediate inſpiration; for I ſee neither clear Scripture, nor Author for it.

3. As

3. As it hath ſo prevailed with you, ſo I am ſenſible of no force at all in it, whether to incline or carry the judgement unto it at firſt, or to keep the minde the ſame ſtill. Conſider better of it: It is granted, the people of God did receive the grace offered in their Sacraments, *&c.* and were partakers of Chriſt, as well, that is, as truly and as really, as we; now what is this to your purpoſe? I ingenuouſly profeſs, I ſee not wherein it maketh one jot for you, or to confirm your tenet: what would you infer hence? you ſay the Apoſtle did as much exclude theſe ordinances from grace as any things elſe, and as well & as much as the Law; that muſt be your meaning.

Anſw. Your ſelf have ſeemed ſtill to exclude the Law from Grace: and to make a direct oppoſition between them.

2. As for Circumciſion and theſe Ordinances, being in their prime inſtitution types, yea ſignes exhibitive of Chriſt, and, if not eſſential parts, yet appendances of their Covenant of Grace (which cannot be ſaid of the Law, it being a doctrine of another nature and uſe) therefore neither the Apoſtles nor Prophets in that caſe and ſenſe did exclude them from Grace: but onely as the hypocrites, and unbelievers did uſe them, as reſting in the things done, or uſing them being antiquated, and out of date; or joyning them with Chriſt and Faith, as neceſſary obſervances to ſalvation, *&c.* Now as this aſſertion will be too bold, as unjuſtifiable, That the Apoſtle doth as much exclude the Jewiſh Sacraments in their prime, pure, and right uſe, from Grace, as he doth the Law; ſo that Argument is too childiſh, *viz.* If the believing Jewes were partakers of Chriſt, and did receive grace by theſe Ordinances; ſo did they receive grace by the Moral Law alſo. If you look again: there is neither contradiction in Scripture, nor occaſion given to ſeek out ſuch an uncouth and unwarrantable expoſition of the words.

Ceremonia Legis in ſua natura conſiderata, non autem quatenus ſuo tempore Sacramenta erant gratiæ. Piſc. Gal. 3.

M. B. *Some there are that underſtand by the Spirit,* &c.

Anſw. Here, you firſt preſent your Reader with *Beza's* interpretation; but that is miſliked, as not to your purpoſe. Again ſay you, thus it may be explained. As by faith is meant the doctrine of faith, ſo by the works of the Law is to be underſtood the doctrine of the works of the law (thus far I approve) which the falſe Apoſtles taught, *viz.* That Chriſt was not enough to juſtification, unleſs the works of the law were put in as a cauſe alſo.

Anſw. If you look into *Act.* 15. and compare verſ. 1. and 5. it ſeemeth

ſeemeth that they taught Chriſt for juſtification, for it is ſaid *verſ.* 5. *they believed*; (and what ſhould they believe in Chriſt for, but for righteouſneſs?) and yet they required Circumciſion and the keeping of the Law of *Moſes* as neceſſary to ſalvation, verſ. 1, 5. when we are juſtified, we muſt work to get heaven. So many now hold and teach, that good works, and obſerving of the Law are not needfull to juſtification, but they are to ſalvation: of which ſort you will prove one, if I miſtake not; Contrary to *Act.* 15. 10, 11. *Now why tempt ye God, to lay a yoak on the Diſciples neeks?* &c. that is, as though he could not ſave by faith: and ſalvation now not to be ſought by grace onely in Jeſus Chriſt, ſaith the Margent. But we believe, through the grace of our Lord Jeſus Chriſt to be ſaved, even as they (Fathers) do. Learned *Zanchy* ſtateth the queſtion between *Paul* and the falſe teachers to be, *An prater Chriſtum*, &c. whether beſides Chriſt, good works alſo be neceſſary to ſalvation.

Mr. *B. And if this ſhould be the ſenſe of the Text, then it was clear, that the* Galatians *were not made partakers of Gods ſpirit by the corrupt doctrine that was taught them of late by their Seducers, but before, while they did receive the pure doctrine of Chriſt: and therefore it was their folly, having begun in the ſpirit, to end in the fleſh: this may be a probable interpretation.*

Anſw. Yet theſe exceptions may be againſt the latter part. 1. The queſtion made by the Apoſtle is diviſive, whether they received the Spirit by the doctrine of faith or by the other? for by one they muſt needs have it: And not whether they received the ſpirit by both doctrines conjoyned and confounded: ſo that you miſtake the form of the queſtion. 2. They begun in the ſpirit, while they abode in the doctrine of Chriſt for righteouſneſs and ſalvation onely; and their folly *in ending in the fleſh* was, in that beſides the righteouſneſs of faith, they would have alſo works of the law for ſalvation, for this is to end in the fleſh, that is. in themſelves, having begun in Chriſt by the ſpirit: or, as ſaith *Piſcator*, this is called an ending in the fleſh, becauſe it is a way both heavy and impoſſible.

Mr. *B. That which I ſhall ſtand upon is this, The Jews and falſe Apoſtles — when they went furtheſt, joyned Chriſt and*

and the obſervance of the moral Law equally together for juſtification and ſalvation: whereas the Law ſeparated from Chriſt did nothing but curſe and condemn, not being able to help the ſoul at all.

Anſw. It is as probable, if not more, as I ſaid, that they held Chriſt ſufficient to juſtific, but not to ſave, without works. 2. They joyned Chriſt and the Law for juſtification and ſalvation ſay you: And you joyn them for ſanctification and ſalvation; ſo no ſuch great difference. 3. If the Law ſeparated from Chriſt did nothing but accuſe and condemn then it ſeemeth, if it be joyned with Chriſt, it will acquit and juſtifie: or you think it hath left that power to condemn being joyned to Chriſt. Came Chriſt to take that power from the Law, or to mitigate and meeken it by uniting it, to himſelf; or to redeem his elect from under the Law, to live and abide where no Law is to accuſe? *Rom.* 8. *Who can lay any thing to their charge? Is not Chriſt alſo our ſanctification and redemption, as well as our juſtification, without the Law,* 1 Cor. 1. 30? *This doctrine is of God,* ſaith Paul there, *but yours is but of man.* Alſo you diſclaim that the Law of it ſelf is able to ſtirre up the leaſt Godly affection in us, but Chriſt and Law together can; and not Chriſt without it: If the ſoul be married to Chriſt her husband, he cannot make her to bring forth fruits to God, but *Moſes* the former dead husband muſt be raiſed up again: and ſo the beleiver hath two husbands to make him fruitfull, and both at one time: a thing utterly againſt the Law, and the Ordinance of Mariage, civill or ſpirituall: for as in the civill, two are thereby become one fleſh; *ſo they that are joyned to Chriſt are one ſpirit,* 1 Cor. 6. 17.

Mr. *B. More places of Scripture are brought againſt this: but they will come in more fitly under the notion of the Law as a Covenant.*

Anſw. It's true, there are many more, pag. 165. of the *Aſſert.* unto which as many might be added, but you have enough of theſe, the reſt you reſerve to a more fit occaſion. And I had thought to have enlarged this point, but that it is loſt labour: and I may ill ſpare any.

Mr. *B. Thus therefore I ſhall conclude this point, acknowledging that many learned and orthodox men ſpeak otherwiſe, and that there is a difficulty in clearing every particular about*

this question, but as yet, that which I have delivered carrieth the more probability with me.

Answ. I thank you for your ingenuous and free acknowledgement. I am not alone in this my opinion, as yet I think you are in yours, for any thing, I mean, that can be read in the Orthodox; for otherwise the whole Colledge would not have given you such hearty thanks, and your book so superlative commendation, if they inclined not your way.

2. Whereas you find difficulty, that is because you have taken the staffe by the wrong and worst end, contending against the clear truth: I will not say against the light and checks of conscience. But the more difficult, the more fit for one of your quality and parts to encounter with, that so your victory might happily have been more glorious. Yet you have brought it no further even in your own thoughts, but to be *quæstio probabilis*: and you found it in as perfect condition and state when you entred upon it: nay, I say more, I never read that it was controverted by any Protestant till now: but your words imply that you may be of another mind to morrow. *The Lord instruct, and establish us.*

Mr. *B. And I will give one Text more which I have not yet mentioned, that is* Act. 7. 38. *where the moral Law is called* λογία ζῶντα, *the lively oracles, that is, not* verba vitæ, *but* verba viva & vivificantia, *so* ζῶντα *is as much as* ζωοποιοῦντα, *giving life; not that we could have life by vertue of obedience to them, but when we by grace are inabled to obey them, God of his mercy bestoweth eternal life.*

Answ. Before you were onely defensive, sheilding your self as busily as you could against those Scriptures that fought against you; but now you are disposed to give your adversary one stroke: and yet the arm, or weapon rather, will not serve to fasten one blow either to hurt or fright: this is but a childish skirmish or flourish. It is granted, the moral Law may be called λογία ζῶντα, lively oracles or words: and so it is in its own nature: yea and in the Ministry of it, life is propounded, as *Deut.* 30. 19. *I have set before you life and death*: and Levit. 18. 5. *Ye shall keep my statutes and my judgements: which if a man keep, he shall live in them*: but this life it promiseth to give, is upon such tearms and impossible conditions, that as yet none was quickned by

by it, but contrarily it brought death upon all, by reason of that poysonfull enmity and maliciousnes of our common nature: whereupon *Paul* is bold and peremptory to affirm, that all that *are of the works of the Law are cursed*, Gal. 3. this inbred enmity is discovered but not cured by the Law, *Rom.* 3. 20. *Rom.* 7. 7. Also you are much deceived, when you say that ζῶσις is as much as ζωοποίησις. See 1 *Cor.* 15. 45. *The first Adam was made εἰς ψυχὴν ζῶσαν, a living soul*, not as if he could quicken himself or others; for that is peculiar to God himself, no man as yet quickned his own soul. And the opposition in that place sheweth the great difference between those two words; for it followeth, *The last Adam was made εἰς πνεῦμα ζωοποιοῦν, a quickning spirit*, in that he both quickned himself being dead, and quickneth all his members. Lastly, see that place *Gal.* 3. 2. *If there had been a Law which could have given life, ὄντως ἐκ νόμου ἂν ἦν ἡ δικαιοσύνη καὶ ζωοποιήσις righteousnes should have been by the Law.* In which words *Paul* intimates that there was never Law given that could vivifie, or which had any quickening vertue to impart or communicate unto any. I will not trouble you with commentaries directly contradicting, and overthrowing your exposition of that place, because I perceive you so abound in your own sence, that their judgement is not esteemed by you: and you have greater store of them to satisfie you when you please, then I have. And lest you should be mistaken, you adde, *Not that we could have life by vertue of any obedience, but when we by grace are inabled to obey them* &c. Now I thought that you rather should have thus said, (as more pertinent to the question in hand) But that they do instrumentally vivifie, convert, and give us life to obey them. But in this saying of yours you grant as much as we contend for: for if grace that cometh by the Gospel do inable us to obey the Law, then it is not the Law that instrumentally doth convert, and give life and strength to walk in it. And your last clause is dangerously ambiguous, seeming to import, that Christ is not our salvation of himself, without our works or obedience to the Law: you will speak out more plainly and fully in some other place.

And you give us a poor reason why you inclined to this your opinion, *viz.* because *Socinians deny grace and justification under the Law or old Testament*: as if there were no middle way to take which could like you, but either you must run on the rocks

on one ſide or other. *Incidit in Scyllam*, &c.

Mr. *B. And thus I come to another queſtion, which is the proper and immediate ground of ſtrife between the Antinomians and us, and from whence they have their name: And that is, the abrogation of the moral Law.*

Anſw. Toto Cœlo erras. This is not the controverſie, except you mean, that you do aſſert the Abrogation of it, for it may ſooner and more eaſily be concluded from your tenets then any of ours, who hold the Law to be inviolable: but this may appear afterward. 2. If their name be from hence, then if you prove them not guilty of the Abrogation of the Law, you and others have falſly accuſed and ſlandered them for *Antinomians*, and now you for ever quit them from that aſperſion. I will be bold before the encounter: if he that ſhall prove guilty of the abrogation of it in whole, or in part, ſhall be the *Antinomian*, then *mutato nomine, de te narratur fabula*: look to your ſelf.

Mr. *B. Paul maketh an objection, and he doth it for this end, to take away the calumny and reproach caſt upon him by his Adverſaries, as one that would deſtroy the Law: Do we make void the Law?*

Anſw. If you and your partners in your miniſtery did go with a right foot in the foot in the Goſpel, or tread in his ſteps, the ſame would be charged upon you, and you might be glad to pretend or wipe off ſuch aſperſions. *Nunquam tanta cautio*, &c. Chriſt himſelf, ſaith *Calvin*, who is the wiſdom of God, could not ſo preach the doctrine of free-Grace, but ſome took occaſion from his words (as you from ours) to ſay or think he deſtroyed the Law: hence was that prohibition *Do not think I came to deſtroy the Law*, Matth. 5. 17. Do you think your ſelf more wiſe or wary in your Preaching, then Chriſt, or *Paul* was? if not, ſuſpect your ſelf, in that you bear not the like reproach. When innocency is thus traduced, and condemned, *quis ſtabit?* The Diſciple is not above his Maſter: if Chriſt and *Paul* were counted *Antinomians*, Abrogaters of the Law, who will not take up the ſame Croſs? And it is remarkeable, by whom they were ſo oppoſed and aſperſed, even by the prepoſterous Zelots of *Moſes* Law: a generation which ever have and will hinder the free paſſage of the Goſpel, and diſturb the peace of the Church, like *Cain*, *Iſhmael*, &c.

Hoc nomine peſſime audiebat inter Judæos, non modo Paulus ſed Dominus quoq; ipſe acſi tota ſua prædicatione legis abrogationem moliretur. Preſertim vero facile obtinet falſa hæc imaginatio inter vos qui prepoſtera legis intelligentia, &c. Calv.

I thought here to have ended, but that in the cloſure I obſerve that you approve of *Auſtins* interpretation, *viz.* *The Law is eſtabliſhed, becauſe by the Goſpel we obtain grace in ſome meaſure to fulfill the law, (we obtain it not then by the Law) and do obtain by faith in Chriſt (ſtill not by the Law then) obedience in ſome degree to it.* Your eyes are ſtrangely holden, if you ſee not how this interpretation maketh fully for us, and wholly againſt your ſelf. You adde, *Which obedience though it be not the Covenant of grace, yet is the way to ſalvation.* Now there is nothing out of the covenant of grace can be proved to be in a ſtrict and proſenſe the way to ſalvation. To believe in Chriſt is the onely way to it, *Act.* 16. 31. *Mark* 16. Chriſt dwelleth in the heart by faith, and *he that believeth on the Son hath everlaſting life,* Joh. 3. 36.

By attributing too much to the Law, and our works, you obſcure the glory of Chriſt and of free-grace, mingle Law and Goſpel, entangle and deject the hearts of the faithfull, carry them from Chriſt and that union in ſpirit with him, hinder the right exerciſe of faith and prayer, *&c.* for you teach that by the Law we receive grace, converſion, ſanctification, ſo that the Law enliveth, filleth, buildeth, ſatisfieth: It doth not make us poor, feeble, humble, empty, nothing in our ſelves, that ſo we may ſeek out for all, receive, and live by faith in Chriſt our head, grow up in him, and ſo be built up in this way of faith to the everlaſting Kingdom. You thus ſwerve from the truth, and the old and good way.

Sic ergo nos & meminerimus Evangelium diſpenſare ut noſtro docendi modo lex ſtabiliatur: ſed nulla alia firmitatu quam fide Chriſti ſuſſulta. Id.

ubi ad Chriſtum ventum eſt, primum in eo invenitur exactla legis juſtitia qua per imputationem; etiam noſtra fit deinde ſanctificatio, qua formantur corda noſtra ad legis obſervantiam, &c. Calv.

LECT. XXII.

Rom. 3. 31.

Do we then make void the Law?

Here you tell us, *It is hard to ſet up Chriſt and grace, and not thereby to be thought to deſtroy the Law.* But it is eaſie with who was never ſuſpected. 2. You ſay, *Your Antinomians ſtill are miſtaken in this point, and plunged into a danger-*

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rous errour. You ſhould make your words good, and diſcover the errour, if not help them out: we expect this from you. 3. But now like blind *Sampſon*, unto whoſe fact you allude, you have raiſed a doctrine which will lead you to lay your hands on the chiefe pillars of the *Antinomian* edifice.

Mr. *B. The queſtion then at this time to be diſcuſſed, is, whether the Law be abrogated, or no, by Chriſt, to the believers under the Goſpel?*

Anſw. Who would queſtion it? for Chriſt came not to deſtroy the Law, but taught that every Apex or Iota of it is imperiſhable, *Matth.* 5. 17, 18. Indeed your doctrine is, the Law is deprived of all power to juſtifie, accuſe, or accurſe; but who can receive it? If theſe be no tittle or part of the Law, I underſtand nothing. And yet you tell us often of promiſes of great rewards for your legall obedience and good works; therefore, there is a power to juſtifie, command, and bleſs eſtabliſhed by you; or elſe, which I rather think, your tenets be inconſiſtent, and mutually overthrow each other.

Mr. *B. If we would ſpeak exactly and properly, we cannot ſay in any good ſenſe, that the Morall Law is abrogated at all.*

Anſw. If you would keep there, denying according to the truth of the Scripture, any mitigation at all, either totall or partiall, we might ſoon agree, ſhake hands, and lay down our weapons.

Mr. *B. We may ſay it is mitigated.*

Anſw. It is then becauſe your Tongues are your own: or that you will ſpeak before God ſay ſo, and ſo without your Warrant. Such teaching, of mitigating and Evangelizing the Law, of Gods accepting the will for deed, *&c.* hath occaſioned ſuch dangerous confuſion of Law and Goſpel, theſe ſad controverſies in the Church, much inſtabilitie, and many miſtakes, in the peoples minds, *&c.*

Mr. *B. But you muſt ſtill diſtinguiſh, when we ſpeak of the Law, ſome parts of it from the whole. Some parts of it may be aboliſhed, and yet not the whole nature of it, for there are in the Law theſe parts: 1. Commands. 2. Promiſes of life to him that doth them. 3. The threatnings of eternal death to him that*

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faileth. Now the Moral Law, although it be abrogated in reſpect of the two later to a believer, yet in reſpect of the former it doth ſtill abide, yea and will continue in Heaven it ſelf, as we have already proved, that one part of the Law may abide, when the other doth not.

Anſw. Like Foundation, like Building. This makes all your oppoſition, diſpute, and diſcourſe ſo weak and ſoon annihilated, in that your ground is ſo faulty and failing. 1. Why are you ſo inconſiderate thus to diſtinguiſh where God doth not? and ſo audacious, as to mutilate his good Law, which he delivered, and would have ſtill to be preſerved entire and perfect? 2. All this tendeth to nothing, but to make the Kingdom and way of the Law ſo eaſie and tolerable, that the ſoul may here find *a requiem* where to ſettle her abode, and never enjoy nor come to Chriſt, and dwell under his ſhadow and Kingdom, where *Grace through his righteouſneſs reigneth to eternall life*, Rom. 5. 21. 3. What is the reaſon your diſcourſe is ſo looſe, and improper? did you not even now tell us, that to ſpeak properly and exactly, we cannot ſay in any good ſenſe the Morall Law is abrogated? and have you ſo ſoon forgotten what you ſaid? or are you regardleſs of any good ſenſe, or propriety of words? You make three parts: I would know what parts they may be called; *Homogeneal*, all of them truely law, as a drop of the Ocean is as verily water as the whole Sea? or *Heterogeneal*, as Timber and Stones be parts of a Houſe but not of the ſame kinde and nature in themſelves? and the Soul and Body be two eſſential parts conſtituting the man; yet the one as fleſh, the other as ſpirit: and not of one of theſe alone, but the compoſitum of both is the man. So here I demand, when you tell us we muſt diſtinguiſh ſome parts of the Law from the whole, Whether theſe parts be eſſentiall and requiſite to the making or conſtituting of the whole Law? If theſe three be all parts, then to take away two, will mutilate, if not deſtroy the whole Law; the whole conſiſting but of three, cannot be entire and perfect, having loſt two. And the rather I ask this, becauſe pag. 139. you ſay, (but prove not, for it is not your manner: your Diſciples, and ſo all other, muſt be *jurati in verba Magiſtri*) that the Law moſt ſtrictly taken is meer Mandative, without any promiſes at all: Now if the meer Mandative be

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a Law, why do you call the other two, (there excluded as not needfull) parts of it? and not rather, with Dr. *Taylor*, appendices to it? 4. To distinguish between part and part, may be granted and usefull; but as to distinguish between soul and body, between Christ and his Church, or between the signe and grace in the Sacrament; but to separate and sunder one part from the the other, you know here its intoleable, and destructive: and you so distinguish, that you plainly separate and cut off two parts from the third as abolished. And yet the whole nature of the Law remaineth, if we can believe you, not abrogated to the believer: you have often put your Adversarie to reconcile his tenets, when there was no such cause as you see here is to agree yours. The Law in regard of the threats and promises (say you) is abrogated: a very bold assertion, which never can be made good. When you promise eternall life unto every good work a believer doth, (as pag. 40.) is it not a legall and conditionall promise, so as no good work, no eternall life? and how then can you here say, that the promises of the Law be abrogated to a believer? And when a believer, with *Noah*, *David*, *Lot*, &c. doth fall into open and scandalous offences, do you not threaten and terrifie him, that he may be moved and stirred up, if he be secure, to seek for healing by faith in the blood of Christ? And doth not this also convincingly argue that the reproofs and threats of the Law are of force, and not abrogated? --- Lastly, if the preceptive part continue in Heaven, you cannot say that justice there shall be without power for the two other also: what though it doth not actually condemn any? Is God without power to make another World, because he maketh it not? And whereas you say, That you have already proved two parts to be abrogated, and one still abiding; you either forget your self, or your *ipse dixit* must suffice: you said so much indeed, pag. 139. but proved not one syllable there nor here. Much more might be added to discover the vanity and errour of your opinions and exceptions against us: but this shall be all at this present.

Mr. *B. Those that say the Law is abolished, as it is* fœdus, *but not as it is* regula, *say true. The Law may be considered as it is a Covenant, or as it is an absolute Rule requiring conformity unto it. Now it may be granted, that the Law is abolished*

boliſhed in the former notion, though not in the later.

Anſw. Thoſe that ſay the Law as it is *fœdus.* is alſo *regula*, and where it doth regulate, there it is *fœdus* a Covenant; and that the Law is neither aboliſhed as *fœdus* nor *regula*, ſay moſt truly and properly according to the Scripture. If you look upon the Law and conſider it, as God propounded it, you never find an abſolute rule, where it is not a Covenant: we want your *ſcriptum eſt.* Though God deal with his people in a Covenant of meer mercy, it followeth not, that his juſtice in his Law is abrogated, or any whit diminiſhed: beſide, Chriſt having once anſwered and fully ſatisfied that, hath alſo made a clear way for this manner of Gods dealing: but this is onely the object of the faith of the Elect. 2. You are ready to grant what liketh you, to any one, ſave the truth to the favourers of it. In your laſt page, Law was not abrogated at all in any good ſenſe, ſay you; but now it may truely be granted: thus you play faſt and looſe as you pleaſe. In whom now is inconſtancy? You promiſe to ſhew (but take time for it, and till then we will wait) that the Law given by *Moſes* was a Covenant of Grace. If you underſtand it of the Morall Law, it will be denied: therefore look well what you affirm.

Mr. *B. Whoſoever expecteth life and juſtification by the Law, he ſets up the Covenant of works again: nor is it any advantage to ſay, Theſe works are the works of grace, and wrought by the ſpirit.*

Anſw. 1. By the Law you muſt needs underſtand the Law of nature, or as it was given to *Adam*, for your opinion is, that the Law given by *Moſes* was a Covenant of grace: by which then, till it was antiquated, it ſeemeth the Church might expect life and juſtification: ſo that when God ſaid by *Moſes*, *Whoſoever doth theſe things ſhall live in them*, herein they were to ſeek righteouſneſs and life, and not by faith. I know not how you can evade, but leave it to your ſecond thoughts. 2. You ſet up the Covenant of works again, when you teach that ſalvation is due to good works by vertue of Gods promiſe, though not of merit: this doth none other but ſet up mans righteouſneſs and the Law as *fœdus*: yet in words you would ſeem ſometime to deny it. And remember alſo your own words, *viz.* It is no advantage

to these works, or works of grace, for still it is by doing. 3. And by this now we may learn what you mean, when you say the Law instrumentally regenerateth and converteth, for it did so in *Davids* time, and in the old Testament: that Law by your opinion was not the Law of works but the Covenant of grace, But seeing you say withall, that that Covenant of grace is now abrogated, then it is not now to be used to quicken and convert. It was of use and force in *Davids* time, but not now, say: you therefore the Argument is inconsequent. Or may we take you thus? Christ hath obtained that the Law given to *Adam* may be instrumentall for the Spirit; but how is it then that you bring no other Scripture but *Psal.* 19. *and* 119. which you grant to be meant of the Law comprehensively, that is, as here, for the Covenant of grace? you see, this will not prove the Law of works to be a converting word. Thus you are found further from the truth, and at great variance with your self, here is much need of reconciling and salving.

Mr. *B. The Law is a rule to walk by, though not a Covenant be justified by.*

Answ. The just both liveth and walketh by faith, 2 *Cor.* 5. 7. then not by the Law. 2. If the Law by *Moses* be a Covenant of grace, then it was to be justified by. If you object, you mean the Law largely taken for the whole dispensation of Commandments, Morall, Judiciall, and Ceremoniall; I reply, you cannot make all these of one nature, so not all to make a Covenant of grace. 2. To say the denomination is given to the better part; I answer, as no text warranteth this, so the natures of the Laws is not thereby changed. If you say of the whole heap in the floore, Its as Corn; that maketh nor proveth not chaffe to be Wheat. Also, so the judiciall, which was for the government of the Jewish Commonwealth, is as much the Covenant of grace, as the Morall Law. But this is to decline the question, and to confound what you should keep distinct.

Mr. *B. The Antinomian distinction, of the Law abolished, as a Law, but still abiding in respect of the matter, is a contradiction. -- The Law, saith the Antinomian, in the matter of it was not denied to be a rule according to which a believer walketh and liveth.*

Answ.

Anſw. You much wrong your Adverſary, and more endanger your ſelf, if there be any evill in a falſe accuſation, as the ninth command: for he ſaith not the Law is aboliſhed, as a Law, but that it is inviolable and for ever. Neither can, nor yet would any man ſo conclude from his words but you: his words are, as you ſay, *The Law in the matter of it, is not denied*, &c. but what ground is here to inferre an abolition? And where he ſaith, A believer walketh according to the rule of the Law; yet it is not by vertue from the Law regulating him, but from another power within, renewing and diſpoſing the heart thereunto. He is like the honeſt Traveller, who keepeth the high way freely of his own accord, and taketh pleaſure in ſo doing. And yet the work here is ſo imperfect, and he cometh ſo far ſhort of what is in that Law, that he findeth and acknowledgeth a power therein threatning and condemning for it: ſo that his free juſtification by grace is his continuall Rocke and refuge, and his faith therein the ſole preſerver of his peace and ſafety. But by your doctrine, there ſhould be no more need of juſtification, Chriſt, or faith, after converſion: for the Law hath onely a Mandative power, ſay you, but none to condemn or curſe. I muſe, that your own experience doth not convince you of your errour. Thus we teach and ſay: The Law, or more properly and plainly (that there may be no evaſion) God in his Law obligeth and bindeth unto that rule of perfect righteouſneſs, and alſo to the curſe inevitably for every failing and diſobedience. You tell of a contradiction: but it is in your own tenets, which croſs and overthrow one another. And you deny God to have any Soveraigne or Reigaing power in his Law, but onely a Ruling, and that alſo with much mitigation and abatement of rigour in his juſtice, which yet is as indefinite as unwarrantable. In ruling and commanding by his Law, he may promiſe no peace, life, nor good, ſay you, unto the obedient; nor threaten and condemn the diſobedient. Thus you exauthorize God in the Kingdom of his Law, and put him down from two parts of his juſtice and power regall.

Mr. *B. The Law is no more abrogated to a believer under the old Teſtament, then to one under the new.*

Anſw. You mean, it is as much abrogated; that is, nothing at all.

Mr. *B. They carry it, as if it were abrogated onely to believers under the Gospel. Now how can this ever be made good? for either they must deny, that there were any believers under the old Testament, or if there were, then they are freed from it as much as any man.*

Answ. Indeed we hold and teach according to the Scriptures, that in the daies of the Gospel God calleth unto, and maketh his elect partakers of a far more free, excellent, and comfortable state and condition then was before Christ, as *Galat.* 4. 1, 2. *Now I say that the Heire, as long as he is a Child, differeth nothing from a servant, though he be Lord of all: But is under Tutors, until the time appointed by the Father.* You say, Either we must deny that there were any believers under the old Testament, or they were freed as much as any now. Let any of a mean capacity but mark the Apostles words, *The Heir so long as he is a Child, differeth nothing from a servant,* &c. this representeth the state of believers in that Infantile age, which differeth not from a servant; how then say you, that they were freed from the Law as much as now? will you make the condition of the Child being six or seven yeers old, and so kept under his Guardian and Tutor, to be as free as when being of full age, he is at his own disposing? You say, If the Law be taken for the whole administration, you grant it was Pedagogicall and more servile. But was not this servility principally, yea, and as concerning the conscience and the spirituall state of the soul, solely caused by the Morall Law, which like a thick cloud, and dark, of sin and wrath (*Rom.* 3. 21. *Rom.* 4. 15.) did interrupt and hinder their light, and make the Heavens black over their heads, so that they could not, all that while, break perfectly thorow that veil which lay so on them? the sacrifices and other ceremonies indeed were a burthen and bondage in respect of the outward state, but not as pertaining to the conscience, which is chiefly intended by *Paul.* And therefore it must be understood of that servility they were in by the Morall Law more then now; and in regard of this Morall Law especially, saith *Calvin*, were they said to be under a heavy yoke, as *Act.* 15. 10. And how can the Law Pedagogically taken, be the same to them, as to us, in respect of justification and salvation, as you tell us, whereas you granted this Administration

ſtration to be altogether antiqnated? pag. 205. *l.* 20.

Mr. *B. If then we ſpeak of the Law in regard of the eſſential parts of it, which are directing and commanding, threatning and promiſing life upon perfect obedience, theſe are ſtill equally in power, or elſe equally abrogated to all believers under the old or new Teſtament.*

Anſw. If theſe all and every of them be now confeſſed to be eſſentiall parts of the Law, then none of theſe be appendices or meer acceſſaries, as D. *Tailer* accounteth them: and you in pag. 59. do make direction and obligation the onely eſſentiall parts of a Law, and threatnings and promiſes to be but conſequences requited *ad bene eſſe*: ſo inconſiſtent and mutable are you in your poſitions. And if theſe alſo be eſſentiall, why did you oppoſe it in the Aſſertion of grace? Againe, then to abrogate any of theſe, is more then to diminiſh one Apex or Iota of the Law; and ſo who now is become leaſt in the Kingdome of God? But laſtly, the Law in regard of theſe, is not equally in power to the faithfull under both Teſtaments: for it is more then evident that the believing Jews were put under the teaching and government of it, as a Child in non-age is made ſubject to his Schoolmaſter or Tutor, and that by the will and appointment of God, *Gala.* 4. 13. *Gala.* 3. 23. *Before faith came, we were kept under the Law*, &c. 24. *Wherefore the Law was our Schoolmaſter unto Chriſt.* 25. *But after faith is come, we are no longer under a Schoolmaſter.* Now the time appointed by God the Father, was till the reſurrection of Chriſt, which he calleth *the coming of faith*, or *tempus Evangelii*, the time of preaching the Goſpel to all for the obedience of faith; and hereby he calleth and bringeth his Church into a more free and happy condition; therefore now is the Church ſaid to receive *the Adoption of the Sonnes*, Gala. 4. 5. that is, ſay Interpreters, The liberty and right pertaining to Sonnes, which was not granted before Chriſt was exhibited. And ſaith *Calvin*, Truly *Paul* doth not ſpeak here only of the ceremonies, nor of the Morall Law ſeverally, but comprehendeth the whole œconomy or Miniſtery of *Moſes*, by which God then governed his people. And if the whole, then it followeth that the Law Morall is not now equally in power, as then. Alſo, do not you ſay, that the Morall Law is onely now of force to a believer

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in the mandative and directive part, but not in the promiſſive or threatning. So that it concerneth you to conſider, that thoſe Arments for ſubjection under the old Teſtament, are not ſo ſtrong and valid againſt believersnow, ſith the Church is in the condition of the Heir that is grown up, and of ripe age.

Mr. *B. Therefore it is wild divinity of an Antinomian*, Hony C. pag. 6. *who makes three different eſtates of the Church.* 1. *Under the Law.* 2. *Under John the Baptiſt.* 3. *Under the Goſpel.*

Anſw. Why is it wilde? In that it groweth not in your Garden, or liketh not your fancy: ſo alſo there are other pretious truths, like choice flowers, which are diſliked, and caſt out as unſavory weeds, by your Doctrine and Miniſtery. You ſhould have ſhewed ſome cauſe of diſtaſte, which you do not, unleſs you include it in theſe words — *He compareth theſe together, and ſheweth how we under the Goſpel exceed thoſe of the Law*, &c. but here I ſee, that as you cannot receive it for truth, ſo you dare not plainly reject it for errour. The Authour in that point hath given full ſatisfaction to the indifferent Reader, otherwiſe I ſhould adde much more.

There is great difference between the time of promiſe, and of exhibition, or performance. *It was revealed unto the Prophets that not unto themſelves, but unto us they did Miniſter the things that are now reported unto you*, 1 Pet. 1. 12.

Mr. *B. There are two notorious falſhoods.* 1. *That God indeed ſaw ſin in believers in the old Teſtament, but not in theſe of the new.*

Anſw. To ſee ſin is as an Act of Gods juſtice in the legall Miniſtration, under which they were in the old Teſtament; but now (as is cleared) we are not under that Miniſtration, as ſometime you yeeld; ſo that it may follow, that God might ſee ſin in thoſe, and not in theſe. You conceive and think of God, without reference to his word, and would have ſin the object of his eternall and incomprehenſible ſight in a carnall ſenſe and imagination. Can you believe *that God remembreth the ſinnes of his people no more*, as his Covenant is, *Heb.* 8. 12? And why not then be perſwaded of this?

Mr. *B. Was not that place*, God ſeeth not iniquity in Jacob

cob, *ſpoken of the Church in the old Teſtament? and beſides, If the Godly were in Chriſt, then doth it neceſſarily follow by his principles, That God muſt ſee no ſin in them.*

Anſw. The Authour took that place, as I remember, to be a Propheſie of a future ſtate.

2. Though they were in Chriſt, yet not being *adulti*, but in their time of minority, under that legall government, God might ſee and impute ſin temporally unto them: ſo there appeareth no abſurdity or contradiction, but that you love to have your own words.

Mr. *B. The ſecond difference he maketh is, that God ſeeing, did therefore puniſh and afflict for it; but he doth not ſo now. So* Moſes *was ſtricken with death, &c. Now who ſeeth not how weak and abſurd theſe Arguments are? for doth not the Apoſtle,* 1 Cor. 11. *ſpeaking of thoſe under the new Teſtament, ſay, That ſome were ſick, ſome did ſleep? were not* Ananias *and* Sapphira *ſtruck dead immediately?*

Anſw. Your words indeed are, that his Arguments are weak and abſurd; but you make no ſuch thing to appear. As for that of 1 *Cor.* 11. his Anſwer to it ſtill may ſuffice: for you ſhew not any invalidity of it, nor regard his diſtinctions there given. Beſides, It will not be granted that thoſe *Corinthians*, nor yet *Ananias*, and *Sapphira*, were believers: And ſo your reaſon falleth ſhort of the point in queſtion.

Mr. *B. The Arguments of the* Antinomians, *for the greater part, do not onely overthrow the uſe of it to believers, but to unbelievers alſo.*

Anſw. Their Arguments, if rightly conceived of, and uſed, do not overthrow the uſe of the Law to either: but then you muſt keep it within its own proper limits, and uſe it lawfully. I grant, if you underſtand thoſe words. *The Law is a Schoolmaſter to Chriſt hiſtorically onely*, (for ſome make a myſticall and ſpirituall ſence of them alſo) then the meaning is, that the ſame believing Jew who before was under the Law, yet ſince Chriſt is freed from that ſervitude, and ſo his ſtate is changed; that Pedagogy is no longer; yea, and believer or unbeliever in the daies of the Goſpel, we are not to meddle with that adminiſtration by *Moſes*, but onely to give eare to the Goſpel, which is preached to all for the obedience of faith, *Rom.* 1. 2, 5. but then it

it will neceſſarily follow, that he that believeth is actually freed from the yoke of the Law: if from the whole œconomy, then from every part. And he liveth by his faith onely under meer free grace, *Rom.* 6. 14.

Mr. *B. We will grant that to a believer the Law is as it were abrogated in theſe particulars.* 1. *In reſpect of juſtification.* 2. *Condemnation.* 3. *Rigid obedience.* 4. *Its no terrour, nor are the godly ſlaviſhly compelled to obey.* 5. *It doth not work, nor increaſe ſin, as in the wicked.* 6. *It is abrogated in many acceſſaries and circumſtances.*

Anſw. You ſay you had rather uſe the word Mitigation then Abrogation: as being proper, *&c.* And I miſlike both as they are uſed in reference to the Law for both Scripture and experience ſhew that neither word is incident nor can poſſibly befall the Law of God; for it is inviolable. If the Fire burn you not, not Sea drown you, its not becauſe they have loſt that naturall power to do it, but in that you happily are kept out of either; ſuch as abide under the Law find no true abrogation or mitigation. And if the Law juſtifie not, it's not becauſe the power of it to do it is loſt or leſſened, for then it could not promiſe life to the obſervers, ſaying, *Do, and live*; but in that it doth not juſtifie, and give life actually to any, that weakneſs is not in the Law, but in man through the fleſh, *Rom.* 8. 3. for the Law neither can, nor ever yet had power to juſtifie a ſinner, nor one that failed the leaſt in the obſervance of it.

And the like may be ſaid in reſpect of condemnation. The Law curſeth and threatneth upon *Sinai*, but cometh not on *Mount Sion*. In Chriſt we are freed from the Law, and ſo from its Condemnation; ſo the change is in the ſtate of a Chriſtian, but no alteration in the Law at all. Your own expreſſion cleareth it: While the Law by reaſon of ſinne doth purſue me, I runne to Chriſt for refuge, and ſeek to be found in him: this I implyeth that the Law hath not loſt any of its threatning or curſing power, and that my ſecurity is not — that the Law wanteth power to condemn, but that I am in Chriſt, and under his protection, *Phil.* 3. 9.

As for your third reſpect of mitigating the rigid obedience, as you call it, yet I ſee you are forced to yeeld what D. *Tailer* and

and others did not, that it cannot be maintained. If we fail in the leaſt tittle, we are preſently gone by the Law. And as Chriſt hath not obtained at Gods hand, that the Law ſhould not oblige and tye us to a perfect obedience; ſo you might as truly ſay, he hath not procured, that the Law ſhould not juſtifie us being ſinners: for this it could not do before. But I am glad to have ſuch words from you, that all our obedience is accepted, not becauſe of any mitigation in Gods juſtice, or for dignity in the duty, but onely in and through Chriſt, 1 *Pet.* 2. 5. the beſt piece of Divinity I find in your Book: but then there is no mitigation of rigid obedience in the Law.

To the fourth. To ſpeak properly the Law is therefore no terrour, becauſe a believer is not under it: for it is a terrour to all that be under it: the Chriſtian being under grace, is free from terrour. And if he be ſometime or ſomething afraid, that is not becauſe there is not fulneſs of ſecurity in his condition, but through the imperfection of faith; as children, we fear, where and when, we have no true cauſe: neither doth it argue any leſs terrour in the Law. And you have ſome ſtrange add unſound expreſſions in this Section: for grant a regenerate and ungenerate part, yet the man is but one, and his ſtate but one, not two: and put the Law with its terrour and compelling power to the fleſh, what availeth this? Can this draw the fleſh to the waies of piety, as your words are? you imagine either that the fleſh, being and remaining fleſh, can move in the waies of piety, or that the terrour of the Law can change the corrupt heart: but can clear or juſtifie neither. It is ſimple and free believing, that leadeth and carrieth the ſoul into the right way: and all the forcing and terrifying of the Law can provoke onely unto an externall and hypocriticall obedience, ſuch as is in the Children of the Bondwoman. If the ſpirit in the godly be not alway ſo willing, the Law cannot give aide and quickening to it, but rather dampeth and deadeth the ſpirit of faith and love, and doth vivifie the corruption in nature, for ſo ſaith *Paul, when the Commandment came, ſin revived and I died*, Rom. 7. 9. and againe, *the ſtrength of ſin is the Law*, 1 Cor. 15. 56. It's onely faith in the Goſpel of Chriſt that exciteth to all goodneſs cheerfully and joyfully, ſo *Heb.* 11. *Noah, Abraham, Moſes*, are ſaid to do all by faith. *Sine qua,*

multa faciendo nihil facimus: & impleudo Legem, non implemus. What caused life at first, must preserve, and quicken it being dead or dull.

5. And your fifth Assertion is false: for the Law doth (as is said and proved) increase sin even in the faithfull, this being the bitter effect of it through the vitiousness of our nature, *Rom.*7.5. *The motions of sin which were by the Law, do work in our members to bring forth fruit to death*; and all along the chapter, *Paul* saith, It wrought no otherwise in him, in his regenerate estate; but that all the power to resist, weaken, and overcome sin and the flesh, was from Christ the head, and his spirit. *Therefore thankes be to God through our Lord Jesus Christ.* This take notice of, that if infidelity be accidentally nourished, and faith hindered and opposed by the Law, as is most true, then sin cannot decrease, but doth increase by it. Besides, is not flesh and corruption in the regenerate of the same kinde with that in the unregenerate? If the Law then be the occasion of the reviving of sin in the one, why not in the other? the nature of the flesh, nor the operative vertue of the Law is not altered by grace, though they both be overmastered and subdued.

In the sixth you slander your *Antinomian* again for disparaging the Law, in that it was written in stones. What good can it do, say you? *Answ.* It doth good many waies, else God would not have writ it there: but that cannot make man good. God therefore hath promised to write his Law in the Tables of the heart by his spirit, whereby the Gospel also is made effectuall as he pleaseth: but this inward writing of the Law, is a promise and branch of the new Covenant, *Jer.* 31.33.

Mr. B. *But the Law continueth to them as a rule, which may appear, first, from the different phrases used concerning the ceremonial law, nowhere applied to the moral; as which* Chemnitius *doth reckon up,* λύειν, καταργεῖν, &c. *which are not used of the Morall: but when he speaketh of it, he saith,* We are dead unto it, We are redeemed from the curse of it: *which Phrases do imply the change to be wade in us, and not in the Law.*

Answ. Your supposition is still false, for we hold no abrogation, mitigation, or mutation in the Law, as is already cleared.

2. This

2. This maketh wholly for us! for if there be no change in the Law, then it continueth in all other offices and regards, as well as to be a rule: and so hath power to promise and to condemn also. *Hunc suo jugulo gladio.* 3. You reason *nihil ad Rhombum, viz.* If the *Antinomian* could bring such places, that would prove it were as unlawfull to *love the Lord*, because the morall Law commands it, as we could prove it unlawfull *to circumcise, &c. Answ.* The rule of comparison requireth, that it should be unlawfull to circumcise, because the ceremoniall Law commands it. And if that Law were of force still, and not repealed, it were as lawfull to circumcise: so that the unlawfulness to do it, is not from the nature of the thing, but in that the ceremoniall requiring circumcision, is abrogated, but so is not the moral: for then to love were not required. But though the morall Law command love, yet your heart wanting it, it giveth it no power to do it. Thus you have gained here nothing to your purpose, but lost both labour and credit.

Mr. *B.* 2. *From the sanctification and holiness that it requireth of the believer, which is nothing but conformity to the Law.*

Answ. Though the Law require, yet it proveth not it to be a rule, regulating, disposing and framing the soul to holiness; for the Law doth not sanctifie: but Christ is of God made to be sanctification, whereby cometh true conformity to the Law. The Law requireth to be just, but doth not justifie; so it willeth us to be Saints, but sanctifieth not. There is a mutuall relation between Christ and faith: as a quality, or vertue, faith purifieth not; but as it fetcheth and deriveth vertue from Christ. Purity is not in us naturally, the Law requiring it, doth convince us both of the want of it, and of the necessity to have it, but it supplieth us not with it: (for then Christ need not be our root of holiness, nor we by faith to have it from him) but driveth us to Christ, in whom all fulness dwelleth. You have your Answer to the rest of the Section, in what precedeth.

Mr. *B.* 3. *In that Disobedience to it is still a sin to a believer.*

Answ. As Disobedience is a sin against the Law, so it is condemned by the Law, as was *Davids* adultery, *Peters* deniall, *&c.*

elſe what need they of faith to be juſtified from them? ſo ſtill by this the Law hath power to condemn, as well as to rule. As for the evaſion you mention, I know it not: you have not as yet brought us into any ſuch ſtrait or danger, as that we need ſeek evaſion.

The reſidue of this Lecture maketh nothing for your purpoſe, nor at all againſt us.

LECT. XXIII.

Rom. 3. 31.

Do we then make void the Law? yea, we eſtabliſh it.

HEre you do not invalidate the Authors aſſertion, nor Arguments. If the Law and Prophets laſted but till *John*; And as *John* was greater then any before him, ſo the leaſt in the kingdom of Heaven is greater then he. You will then find it hard to put *John* either under the old or new Teſtament, or to evince your Adverſary. *Inter Legem & Evangelium interpoſitus fuit Johannes, qui medium obtinuit munus, & utrique affine.* Caly. It's true, the Law, or *Moſes* and the Prophets write of Chriſt, and agreed in that: and did not onely typifie him in the ceremonies then uſed, as you imply.

Mr. *B. In what ſenſe the Apoſtle argueth againſt the Law.*

Anſw. Truly he argueth not againſt it in any true ſenſe at all, but for it, to give and maintain all its rights.

Mr. *B. The proper ſtate of the queſtion in thoſe daies, appeareth*, Act. 15. *where you have a relation made of ſome believing Jews of the ſect of the Phariſees, who preſſed the neceſſity of circumciſion*, &c.

Anſw. See Act. 15. 5. *There aroſe up certain of the Sect of the Phariſees, which believed ſaying, That it was needfull to circumciſe them, and to command them to keep the Law of Moſes.* Note that expreſſion, *which believed*: So that the queſtion was then, Whether that circumciſion and the keeping of the Law were needfull to be conjoyned with the faith of Chriſt,

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in the point of ſalvation, and ver. 11. makes it more plain: *We believe through the grace of our Lord Jeſus Chriſt to be ſaved, even as did they alſo.* I confeſs your firſt words might import as much; but you are not conſtant, but ſhrinke much from this; And tell us what opinion the Jews were generally of, who thought that the obſervation of the morall Law without Chriſt, was enough for their peace and comfort. In your proſecution of it, you ſejoyne, what in the propoſition was rightly conjoyned. Thoſe Jews who thought, as you ſay, That the external performing of the ceremonies, and a life outwardly conformable to the morall Law, would ſecure them; they did oppoſe Chriſt, and perſecute his Goſpel, as 1 *Theſ.* 2. 14, 15. But the other, mentioned *Act.* 15. did receive and preach the Goſpel, though not according to the ſimplicity that is in Chriſt, 2 *Cor.* 11. 3. but added and mingled other things to that of faith, and ſo overthrew the whole Goſpel, and ſalvation alſo. Hence it was the Apoſtle peremptorily ſaid, that, *If they were circumciſed, Chriſt profited them nothing*; implying that they would have Chriſt and circumciſion too. Your words are, *That the Apoſtle ſpeaketh ſeemingly derogatorily to the Law, becauſe they took it without Chriſt.* But he indeed derogated not from it, but acknowledged it to be good, if uſed lawfully; but they did otherwiſe; not in taking it without Chriſt, as you affirm; but in conjoyning it with him, as if he alone were not ſufficient to ſalvation as well as to righteouſneſs, without the works of the Law. Take you heed of this way, and kinde of teaching.

Mr. *B. Now where the Law ſeemeth to be abrogated, it is taken either 1 Synecdochically put for that part which actually condemneth, as* Gal. 5. *Againſt ſuch is no Law: for he ſpeaketh, as if there were nothing in the Law but condemnation. Whereas we may ſay, the Law is by way of direction and preſcription for a thing, as well as againſt it by accuſation.*

Anſw. If it be ſaid, the Law of our Land hath nothing againſt you, or to accuſe you of in point of homicide, Is this any ſeeming abolition of the Law? while your innocency is cleared and juſtified, the Law ſuffereth no diminution by it: how tryfling and childiſh is this your diſcourſe? 2. If the Law be for a thing in direction, and againſt it by accuſation, then by *Pauls* doctrine

ſtill

ſtill it hath loſt nothing of its power. Thus the conſtant miſtake is not ours, but yours, who moſt aboliſh the Law indeed.

Mr. *B. Firſt, He is without the Law, that is without the underſtanding of it: thus the Gentiles. Secondly, Without the ſenſe and experience of the terrifying power of it,* as Paul, Rom. 7. *Now the godly, though they be denied to be under the Law, yet are not ſaid to be without it.*

Anſw. It is true, the faithfull have both underſtanding and experience of the Law: but now, ſaith *Luther*, It is their cheif point of wiſdom to be ignorant of the Law. Is not this a *Paradox* or *Parable*? You ſay *Paul, Rom.* 4. 14. cannot mean the Law of *Moſes*, for that was long after: a poor reaſon. Doth he not, in *Gal.* 3. *deny the bleſſing and inheritance of* Abraham *to be by the Law, but by promiſe*? and yet ver. 11. he ſaith, *The Law was* 430 *yeers after.* When the bleſſing was promiſed to come in that way to *Abraham*, there was no queſtion: but now ſince the circumciſion and the Law were after added to the promiſe, and have been of ſo long continuance, is that queſtion thereby occaſioned.

In the fifth Interpretation of what it is to be under the Law, your words are nothing againſt us, but rather confirme that expoſition of *Rom.* 6. 14. which is in the *Aſſertion of grace* againſt D. *T.* But obſerve withall, how here you oppoſe Law and grace in ſanctifying and healing, which formerly you ſo much contradicted. You ſay, The Law is never ſo much alive, *as in the godly, who moſt obey it.* But I ſay, It is the ſpirit of Chriſt that quickeneth them by the Goſpel, to love and obey the Law: and their obedience floweth from this life of faith, as an expreſſion of it. He that liveth by faith, as *Gal.* 2. 19, 20. keepeth the Law joyfully, and freely.

LECT.

LECT. XXIIII.

Deut. 4. 13.

And he declared to you his Covenant, &c.

Mr. *B.* *I Have already handled the Law as a rule, and now come to consider it as a Covenant, that so the whole Law may be fully understood.*

Answ. Your undertakes be great, and your promises fat and fair, but never knew I worse success, nor less performance. I muse that these points so weighty, and so much controverted, should be so sleightly handled, and your Affirmative part so weakly confirmed by a man of your learning. Suppose all be clear and unquestionable to your self: (which I cannot believe now) yet others need more light then as yet you hold forth. And your Adversaries see nothing to convince and satisfie them. You tell us, He that is so blinde that he cannot see by the light of one Sun, would not see any more if there were a thousand Suns. Alas, do you think that he that readeth then, shall find these your elaborate and judicious Lectures so clear, and beyond exception, that he is like unto him that hath the nooneday to walke in; and is strangely blinded, if any thing be rejected as erronious, or questioned as obscure? To give you my ingratefull opinion, I neither see light of one Sun, nor yet of one beam of it. I fear you are too self-conceited, and self-confident. I say no more, but *Aliorum esto judicium.* We are now, being made publique, to be censured by others.

Now you come to consider the Law as a Covenant, &c. *Answ.* Then it is not simply a rule: but it may be you will help this somwhat, by telling us of a more large acception of the Law; yet that is not to speak precisely to the point in controversie; also, though your considerations be divers, yet the Law is constantly the same. Your doctrine, that the Law was delivered in *Mount Sinai* in a Covenant-way, or it was a Covenant God made with his people; I list not to meddle with by-matters. You then shew what

what a Covenant is: And as here you ſay, You find much difference of judgement: ſo I ſay, You are unhappily perſwaded to incline to the moſt unlikely, unſound, and palpably erronious opinion of all others, if yet you have any to travel and go with you, in your way; but you love croſs and by-wayes, that you may be better noted, to become famous or infamous.

Mr. *B. The Law as to this purpoſe may be conſidered more largely, as that whole doctrine delivered on* Mount Sinai, *with the preface and promiſes adjoyned, and all things that may be reduced to it: or more ſtrictly, as it is an abſtracted rule of righteouſneſs, holding forth life upon no terms but perfect obedience. Now take it in the former ſence, it was a Covenant of grace: take it in the later, it was not of grace, but of works.*

Anſw. This is firſt to be premiſed, and we take it as granted by you, that however you conſider the Law, yet you mean onely the moral Law. Yet you will not be contented with the ſimple and entire law as it is an abſolute law in it ſelf, but do take in alſo unto it, the preface, promiſes and all things reduceable; your extent of it is now become large indeed, and to me indefinite. What you draw in and reduce to it, who knoweth? But I ſmell ſome feare and diffidence in this great enterprize: your own thoughts being apprehenſive of the unjuſtifiableneſs of this ſtrange and bold aſſertion, you would not therefore be too narrowly kept in, but will take more ſcope and ground then is allowable: but let this paſs, and to come to a more particular reply.

Methinks the Preface it ſelf ſhould have been ſufficient to have ſtopt you in this your way or opinion. Thus it is recorded, *Exod.* 20. 2. and *Deut.* 5. 6. *I am the Lord thy God, which brought thee out*, &c. out of which I collect, and it is plain and undeniable, That God was their God, and Iſrael his people, before the giving of the Law: and that he did not in theſe words expreſs his wilingneſs and conſent to be their God, if, or upon condition, they will keep theſe his Commandments, which you call the firſt thing belonging to a Covenant: therefore he ſaith, *Hear, I am thy God*, that is, I am now already *thy God*, namely, by free promiſe in the ſeed of the woman, *Gen.* 3. or as it was made to *Abraham* and his poſterity, *Gen* 12. 3. *Gal.* 3. 6. *To* Abraham

ham *and his ſeed were the promiſes made.* And unto this promiſe or Covenant of grace, (then which I know no other in ſimple nature and eſſence, or ſubſtance) they had given and profeſſed their conſent formerly by their faith, and externally by receiving circumciſion the ſigne of the Covenant, and ſo avouched God to be their only God in Chriſt, and themſelves his people through him. And he being their God and King, it pleaſed him now to deliver unto them his will in this way and form of Government, according to which he would rule them, and they were to conform themſelves to his pleaſure herein.

2. And this promiſe given by God, and believed on by them ſo long before this promulgation and ſolemne delivery of the Law, was entire of it ſelf, containing perfection of doctrine, and holding out a free and clear way to pardon, reconciliation, and life. And therefore it was ſingly made & preached at firſt to *Adam*, and *Abraham*, with his poſterity: ſo that *Paul* ſaith, *Gal.* 3. 18. *God gave the Inheritance* (that is, all the bleſſedneſs belonging to a Child) *by promiſe*, denying and excluding the Law in this. And hence is it, that (to prevent all objections againſt the doctrine of free grace) *Paul* ſaith, *Rom.* 5. 20. *Moreover the Law entered, that the offence might abound.* παρεισῆλθε, *id eſt*, παρὰ τὴν ἐπαγγελίαν ἐισῆλθε. that is, the Law entered beſides the promiſe of grace, which was the prime and principall doctrine: and it entered into the Church, or among the people of God, and yet neither to diſannull, nor to adde any thing unto the former Covenant or promiſe, *Gal.* 3. 15. as if, of imperfect before, it was to be perfected thereby; Nor yet as if it were to be mingled with the promiſe and ſo to adulterate it: but it was to be kept diſtinct from it, as being of another nature, and for another end, contrary to that of the promiſe. The Law was to uncover ſin, terrifie the conſcience, exclude the ſoul from Gods favour and preſence: the promiſe to cover, to pacifie and comfort, and to admit or give entrance again with confidence through faith in Chriſts blood. The Law was to make ſin abound, that upon that occaſion the ampleneſs and efficaciouſneſs of the grace promiſed in Chriſt, might be more abundant.

And as for the promiſes of the Law, *Piſcator* telleth you, That they are to be excluded the Covenant of grace, as being of a

diverſe nature or quality from thoſe promiſes of grace. The promiſe of grace is *Nuda, ſimplex, & gratuita*: the legall promiſes are *Conditionales*.

But now we will conſider by what Scriptures and Reaſons you would confirm it. Firſt, you ſay,

Mr. *B. There is nothing more ordinary with* Paul *in theſe controverſies, then to conſider the Law ſo differently; as take this inſtance,* Rom. 10. 5, 6. *where he deſcibeth the righteouſneſs of the Law, from theſe words,* Do and live, *&c. We find this in effect,* Deut. 30. 16. *and yet from this very* chap. *The Apoſtle deſcribes the righteouſneſs which is by faith. And* Beza *doth acknowledge, that that which* Moſes *ſpeaks of the Law,* Paul *applieth to the Goſpel.*

Anſw. We might expect a more plain and clear text then this, (which is ſo knotty and difficult, that it hath troubled the beſt commentators) if yet you could produce any: but your poor ſhift and nakedneſs is manifeſt. If you ſtand here to *Beza*, his words make directly againſt you. *What* Moſes *ſpeaks of the Law,* Paul *applieth to the Goſpel,* ſaith he: Moſes *ſaid thus of the Law, and* Paul *of the Goſpel.* Thus then by his interpretation, 1. The Law is not one with the Goſpel, nor doth it comprehend it, but containeth a doctrine in kinde differing from the Goſpel or Covenant of grace. 2. He ſeemeth to be of that judgement, (with many others) that *Paul* doth but allude to that place in *Moſes*, and doth not directly and purpoſely cite *Moſes* for confirmation: and this is moſt probable, in that ſomething is added, ſome left out, and ſomething altered. *Calvin* thinkes the knot may eaſily be untied, thus, If by the word we underſtand not the law, but the whole doctrine of God in general, as it comprehendeth the Goſpel: for ſaith he, The word of the Law never cometh of it ſelf to be in the heart, no not in the leaſt ſyllable of it, nntill it be there implanted by the faith of the Goſpel. (Note you well this by the way.) And however the learned vary ſomewhat about this, yet I can read no word favouring your odde Opinion. Now come we to your Arguments.

Ita verbum intelligit M. Legem quam Dominus voce ſua promulgavit. P. autem ad prædicationem Evangelii quæ fuit Legis perfectio accommodat. B.

— Sed totam in genere doctrinam, quæ Evangelium ſub ſe comprehendat. &c.

Arg. 1. Mr. *B. The firſt ſhall be taken from the relation of the covenanters. God on the one part, and the Iſraelits on the other. God did not deal at this time as abſolutely conſidered, but as their*

their God and their Father: hence God ſaith he is their God. And when Chriſt quoteth the Commands, he brings the Preface, Hear O Iſrael, the Lord thy God is one: & *Rom.* 9. 4. *Now unleſs this were a Covenant of grace, how could God be their God, who were ſinners?*

Anſw. God dealt with them now, not abſolutely indeed, but yet with relation to his promiſe formerly made, by meanes of which he had freely choſen, and taken them to be his peculiar people: having long before ſaid to *Abraham*, *I will be a God to thee, and to thy ſeed after thee.* Gen. 17. 7. And hereupon the conſtant Martyr Mr. *Bradford*, intending to comfort one dejected and diſtreſſed in mind, upon conſideration of ſome failing or want of obedience, as I remember writeth to this effect. *Let this cogitation be ſtill in your mind, that before God aske any thing of us, he ſaith, he is ours: I am the Lord thy God:* giving himſelf, and then all he hath, to be ours. And this he doth in reſpect of himſelf, of his own mercy and truth, and not in reſpect of us: for then *were grace no grace.* In conſideration whereof, ſaith the Martyr, Whatever he commands, though of duty we be bounden to accompliſh, and be culpable and guilty if not; yet he requireth the ſame no further of us, then to make more in love, and more certaine of this his covenant, *That he is our Lord God, which is made in reſpect of his grace in Chriſt Jeſus, and dependeth nothing on our obedience.* So this Covenant is moſt free and moſt ſure for ever, and the onely refuge and plea of the ſoul in the hour of tentation. It is more then evident then, that God as now, ſo from the firſt, ſtood reconciled to his people in Chriſt Jeſus, and in him became their God, and took them into that happy relation of being his people, his peculiar treaſure, and Children. And all your Scriptures, if now you look on them again, do hold forth this, and can ſpeak no other truth. What infirmity is this? Cannot God take a people into Covenant with himſelf, and become their God and Father in Chriſt his Son, and yet govern and put them under the Law, but we muſt then inferre, either that all his grace and favour is conditionall, or elſe the Law we are made to live under for a time, is a Covenant of grace?

Mr. *B. If we conſider the good things annexed to this Co-* Anſw.

venant, it must needs be a Covenant of grace, for there we have remission of sin, whereas in the Covenant of works, there is no way for repentance or pardon. In the second Commandment God is described to shew mercy to thousands, &c.

Answ. If God promise and shew mercy in this way of obedience, (as we Parents also commonly do deal with our Children, looking pleasantly upon them, using them kindly, *&c.* when we find them most dutifull: and tendering and receiving them lovingly and gently, upon their submission after some failing) will you so farre forget the truth and your self, as to infer and conclude thence that the Covenant is established on our obedience? It is one word and way by which we are begotten and become Children to God our Father: and he may rule us, and shew us favour by another word and way, especially whilst we be in minority, as *Gal.* 4. 1, 2, 3. And what could keep the Children of Israel in the conscience of their many faults and failings from despair? or what could erect their spirits, and preserve still a confidence and cheerfull hope in them? was it not, as Mr. *Bradford* said, That knowledge and inward perswasion, that God was their Father, and they his Children, by a free and faithfull promise of meer grace in Christ to come?

Argu. 3. Mr. *B.* 3. *If we consider the duties commanded in the Law so generally taken, it must needs be a Covenant of grace: for what is the meaning of the first Commandment, but to have one God in Christ, our God by faith?*

Deus Pater seipsum in Christo abscondidit ita ut nusquam alibi quam in Christo quæramus & agnoscamus, &c.

Answ. What is said to the other, resolveth this also: for this Commandment presupposeth that God was their God, (and did not now by his Law become their God) by promise in the *Messiah* to come, on his part, and by faith receiving it on their side. And to keep them to his faith in Christ, and to prevent defection or Idolatry, he propounds himself to be known and acknowledged onely in Christ the promised seed, saying, *I am thy God in my Christ*: that so they might love him, trust and delight in him.

Argu. 4. Mr. *B. From the ceremonial Law. All Divines say, That this is reduced to the Morall; so that sacrifices were commanded by vertue of the second Commandment. Now all*

know that the ſacrifices were Evangelical, and did hold forth remiſſion of ſins, &c. then there muſt be grace included.

Anſw. Now I underſtand what you would have reduced to the morall Law. And in this paſſage of yours, I obſerve divers ſtrange things; as, 1. That the ceremoniall ſhould be reduced to the morall, as if the one were not entire and abſolute of it ſelf, without the other: or that they were not diſtinct *ſpecies*, under the ſame *genus*: the whole Miniſtration by *Moſes*, being divided into Law morall, ceremoniall, judiciall, ſo that every of the three is abſolute of it ſelf, for the matter and doctrine contained in it, and in reſpect of the end and uſe it was given for. 2. You cannot let us ſee one ſyllable concerning the ſacrifices in the ſecond Command. The Lord delivered by the ſame authority he had over them, and as equally and immediately required the obſervation of each of theſe, which in nature and office were ſo diſtinct. And the charging of Iſrael with all and every of them is grounded ſtill upon this, *I am thy God*: therefore was it, that his people were to be inſtructed, governed, and ordered as he pleaſed. He ſignified his will and mind, in the matters of faith, by the ceremoniall Law. 2. Touching morality and duty in the morall. 3. And what concerned the polity, and republique, in the judiciall Law. I ſee not, but that you may as well reduce the judiciall to the firſt Commandment, or to the ſecond Table, as the ceremoniall to the ſecond Commandment, and thus confound all, making but one Law. 3. And I marke another thing, *viz.* That in this you have one eye, and reſpect to the conſent or opinion of Divines, as the beſt, yea ſole reaſon and warrant you have for this, whereas you regard not their concurrence in other things. 4. Your inference is as ſtrange, *viz.* That there muſt then neceſſarily be grace included in the morall Law: for ſuppoſe your reducement be true, yet the ſame grace was ſtill contained and kept in the ceremoniall as before: and it could import no whit of its native vertue, or as a phyſicall ingredient, infuſe its ſpirit, ſtrength, or force, to alter and qualifie the Law of works: for then grace were no more grace, nor works no more works. If you make the morall ſo capacious, as to receive into it the other, as a greater Orbe the leſſer, or as your Cheſt doth a box of oyntment, or the Ark the Pot of Manna, yet there is no neceſſity

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of any influence from one into the other, or of any thing to be poured out of one veſſell into another: but all that grace of remiſſion of ſins, *&c.* was ſtill preſerved and kept in the ceremoniall Law: and ſo no grace in the morall.

4. If the Apoſtle did ſpeak as much againſt the ceremoniall, as morall Law, was it not becauſe the people had no further reſpect then to the act, obſervance, or thing done, reſting in the bare uſe, without faith in Chriſt, the onely treaſure hid, and propounded in and by them? and ſo they made that to be worke, which was grace: and ſo no difference between ceremoniall and morall things. And being thus perverted, the continuance and uſe of circumciſion and the ſacrifices did oppoſe Chriſt, and grace, though they did not ſo, as they were inſtituted and commanded by God to be uſed. Sacrifices and Sacraments be Gods Ordinances, which rightly underſtood and taken, and purely uſed, are not properly mans works, but Gods. He propoundeth and commendeth thereby unto us his grace, and the work of redemption by Jeſus Chriſt, the ſole object that our faith is to look at, and to be exerciſed about in the uſe of them. If we handle them ſincerely, we bring no work, nothing for acceptation with God, but onely are receivers of what he freely giveth unto us. Its an eaſie and too common an errour to turn all into works, even Baptiſm and the Lords Supper, whereby the ſimple nature and verity of them is extinguiſhed and loſt. Chriſt profiteth none, but ſuch as deſpairing of Law and works, do by faith flie onely unto the promiſe of his grace. If a man ſeek help or comfort in any one act, or work, he is then bound to ſeek the ſame in all the works of the Law, and ſo is a debter to fulfill the whole Law: and is quite fallen from grace: ſo is it *Gal.* 5. 2, 3, 4. *Behold I* Paul *ſay unto you, that if you be circumciſed* (namely in that perſwaſion, that that act will avail you any thing) *Chriſt ſhall not profit you at all*, &c.

cere acceptam ſunt proopera bonum, ſed : nam nigimus ſed rimus nos , ad recipidam ejus tionem. Cal.

5. Laſtly, This ſay you hath been alway a ſtrong Argument to perſwade you, *&c.* And there appeareth no ſtrength in it, but it is as weak, ſilly, and poor as any: and whereas you ſay, *alwaies*, I underſtand you thus, *viz.* ſince you entertained that conceit, that the Law of works is a Covenant of grace: by a miſtake herein, you might be confirmed in that errour; but what

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bred or occaſioned that opinion at firſt? And we now having the ſame morall Law, how is it (if the ceremoniall be included in that ſecond Commandment) that it doth not bind us alſo to ſacrifice, be circumciſed, *&c.* as it did the Jews? elſe we have not all in the Law.

Mr. *B. This will appear from the viſible ſeal to ratifie the Covenant, which was by ſacrifices and ſprinkling the people with blood: and this did ſignifie Chriſt the Mediatour of this Covenant.* Argu. 5.

Anſw. Interpreters vary about the meaning of that Covenant-book, or Teſtament that was ſprinkled with blood, *Exod.* 24. If you will contend it was the Law largely taken, even for what was delivered on *Mount Sinai*; In which large acceptation, that Law, blood of ſprinkling, and other ceremonies then uſed, were typicall, and ſhadows of future good things, *Heb.* 10. 1. then you exclude the Morall Law ſtrictly taken, as a rule of righteouſneſs; for it was not typicall. And now what have you gained by making this a Covenat of grace, which the Jews lived under? or where, or what grace is found in the morall Law? But when *Moſes* took the blood and ſprinkled it on the people, and ſaid, *Behold the blood of the Covenant which the Lord hath made with you*, Exod. 24. 8. your Marginall note telleth you, It was to ſignifie, that the Law being broken by us, could alone be ſatisfied by the blood and death of Chriſt. Let *Moſes* be typicall Mediatour, yet it followeth not, that it was not a covenant of works, (if you take it for the Law morall) but contrarily, that it was no other: for a Mediator was therefore needfull, becauſe by the Law the people were convinced that there was diſſention and variance between God and them, in that they were proved to be tranſgreſſors of that his Law, and the enmity was to be ſlain and aboliſhed, and a reconcilement made by a middle perſon. Argu. 6.

The reſidue of this Section, I leave as dubious and obſcure: of whom you mean, I know not.

Mr. *B. If the Law was that ſame Covenant, with that Oath God made to* Iſaac, *then it muſt needs be a Covenant of grace: But, &c. Therefore God remembers what he had promiſed to* Abraham, Deut. 7. 2. It ſhall come to paſs if ye hearken

hearken to theſe judgements, and do them, that the Lord thy God ſhall keep unto thee the Covenant and mercy which he ſware unto thy Fathers.

Anſw. Nothing is more evident by this place, then that the Law (requiring theſe judgements to be hearkened unto and done) was a diſtinct doctrine from that Covenant made with them in their Fathers. For, 1. God requires of them the doing of the one, but promiſes that he himſelf will keep the other, the Covenant and the mercy: ſo that this wholly reſts and relyeth on him. 2. He calls and commendeth himſelf firſt to be *the Lord their God*, not upon condition of their doing or obedience, but before he required it, and as the ground of commanding it. 3. The Covenant and mercy was made long before, and confirmed by Oath in the dayes of their Fathers: theſe ſtand all in that text fully againſt you, and for us. Yet he dealing with them, as a Father with his Children, is willing to manifeſt his faithfulneſs and love in keeping Covenant and promiſe made long before in that way of their obedience and dutifulneſs: but that he made that Covenant the ſame with the Law, is denied, as utterly falſe. If you ſay to your Child, he ſhall find you a loving and kind Father to him, ſo that he will be dutiful and obedient to you; now you are not his Father nor he your Child upon this condition, though in this way you may manifeſt and expreſs your affections at your pleaſure.

Now take a view of your ſix Arguments, and let us know what be your ſecond thoughts of them; and alſo your anſwer to thoſe places ſo fully meeting and oppoſing you in this your way, as the Angell did *Balaam* in his way, is infirm and nothing ſatisfactory.

Mr. *B. If that in* Gal. 3. 18. *and* Rom. 4. 14. *be rigidly and univerſally true, then the doctrine of the* Socinians *would plainly prevail, who from theſe do urge there was no grace, nor faith, nor nothing of Chriſt vouchſafed unto the Jews, whereas they had the adoption, though their ſtate was a ſtate of bondage.*

Anſw. 1. Truth is to be received in love to it, for it ſelf, though no errour nor danger (a thing impoſſible) ſhould be prevented by it. 2. If *Socinians* do urge thoſe places, to inferre, that no grace, *&c.*

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come by the Law, but by the promiſe onely made and given long before; let us ſee how you would except againſt this: but both you and the *Socinians* are wide and deceived, though not in the ſame way. 3. They had the adoption indeed, but that was by faith in the promiſed ſeed: and the putting them under that pedagogy of *Moſes* made their ſtate ſo ſervile.

What you ſay in the reſt of this Lecture, hath been preſented to us before: where alſo the anſwer and ſatisfaction is to be found.

LECT. XXV.

Rom. 3. 27.

Where is boaſting then? &c.

I Cannot ceaſe to muſe, that you ſo proſecute your matter in this large acception and ſenſe of the Law, knowing that the queſtion is of the morall ſtrictly taken. You chuſe rather to keep the thickets and buſhes, then to appear in the open plains: we may gueſs why. Yet take notice, that the doctrine you raiſe doth not grow from your text, no not in your own expoſition: for you expound it of the Law of works ſtrictly taken, as it is oppoſed to the Law of faith. But your doctrine you ſo frame and carry, as that you tell us, The Law, as a Covenant of grace given to the Iſraelites, in ſome ſenſe doth oppoſe the grace of the Goſpel: which aſſertion, ſuppoſe true, yet is no fruit of this tree; hath not its riſe from your text. 2. Being witty to coyne and deviſe things of your own head, without Scripture-ground, you ſay it is for this end, *viz.* To diſcover the nature of the Law and Goſpel; a fair pretence and promiſe, without reality of performance: for you rather cover and darken, then otherwiſe. 3. You bring in *Calvin* to little purpoſe, who diſtributes the Law into three kindes; and he doth not ſay that the morall Law differeth only from the Goſpel in regard of clearer manifeſtation, but denyeth it to have or contain any grace in it: and ſo in nature and kinde to differ from the Goſpel or word of grace, and not gradually

dually only. And the like may be said of *Parens.* 4. You have often received what is thought of your so often sod Coleworts, presented here again to the Reader: that they under the Law did enjoy grace, *&c. viz.* that they had it not by the Law, *&c.*

Mr. *B. That the doctrine of the Law, in the more preceptive nature of it may be compared with the doctrine of the Gospel, having the grace of God annexed to it, and going along with it: now this in some respects is an unequall comparison.*

Answ. Why do you now more straiten the Law then did *Calvin*, in that his testimony, who takes the Law for that rule of life, in which God requireth of us that which is his own, giving us no ground of hope unless in every respect we walke according to it? And you tell us of the Gospel having the grace of God annexed to it, *&c.* as if the Gospel could be separated from that grace, which is the subject matter of it: for doth the Gospel speak of, or hold forth unto us any thing else? beside, the grace of God is so proper and peculiar to the Gospel that not one word of it is mentioned in the Law: for the Law is of works, and the Gospel is called the word of his grace. But perhaps you will say, By grace, you mean the spirit of life, that reneweth and quickeneth the soul; if you do so, yet it hath been cleared that although the Spirit do not alway, and in all, produce and work this work of renovation, yet the Gospel is the ordinary instrument that is used for this, and not the Law. That expression of yours (*If you take the doctrine or letter of the Gospel without the grace of God*) is very improper: for it is, as if you could take the writing without the matter it specifieth and entreateth of. Again, observe, that the difference between the letter of the Gospel, and the letter of the Law (as you call them) is, in that the Law is said then to kill, when the spirit worketh effectually by it: for then sin reviveth in the conscience, and so I died, saith *Paul*, *Rom.* 7. 9. and so the Commandment was found to be to death, *ver.* 10. but the Gospel then killeth and leaveth in death and condemnation, when the spirit worketh not in the heart to receive and mingle it by faith, *Heb.* 4. 2. *Joh.* 3. 19. 2 *Cor.* 4. 4. Your counsel is good, to make the parallel equal: but this is unequal in you, still to make Law and Gospel equally and alike the instrument of grace and life.

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Mr. *B.*

Mr. B. pag. 2, 3, 4. *I come to the* Antinomian *difference, and there I finde such a one, that I am confident was never heard of before. In* Hony Comb, *God, saith he, saw sin in believers of the old Testament, but not in the new, &c.*

Answ. Our weakness makes us stumble and to be offended, where no cause is sometime, and with too much confidence to condemn or reject such pretious truths, as are received and justified by the Children of wisdome. I have spoken before to this phrase. In sobriety of mind, ponder this. The Scripture doth not say, that Christ did actually take and do away sin, till he came and shed his blood for that purpose: and the object of their faith in the old Testament, was the promise of future good things, to be done and wrought by Christ when the fulness of time appointed came, *Gal.* 4. 4. so that God is said to have patience in bearing with his people till he received full satisfaction, *Rom.* 3. 25. and this finished and plenary work of redemption, that the Gospel holdeth forth to us, was the object of their hope, who onely lived in a certain expectation of it, according to the promise: yet did that faith and hope both sustain, save, and serve them sufficiently according to that their condition, wherein it pleased the Father to place them. Their Gospel in brief was, That Christ should appear and take away sin: ours now is, That he is come and hath done it: he loved us and hath washed us from our sins, *Rev.* 15. they had the promise of this; but we the performance. This might content an indifferent mind. The Sun of righteousness was not risen in their dayes, *Mal.* 4. 2. I hear of another of better abilities and helps, who is much ingaged in this controversie, and hath promised to vindicate both the *Hony Comb* and D. *Crisp*: I shall not prevent him.

What D. *Crisp* asserteth, is solid and clear; neither do you bring any thing of any great force to overthrow it. I perceive his Scriptures and reasons to prove them two distinct Covenants, carry such light and weight in them, that you have little mind to meddle with them. And to the judicious, yourdealing her is neither satisfactory nor fair.

You tell of a heap of falshoods and much errour in few lines; but make not one truely to appear. Also you cannot justifie your charge afterward: for he saith not that all the legall sacrifices were

onely for sinnes of meere ignorance: but alledging that place, *Numb.* 15. 28. and *ver.* 20. *The soul that sinneth presumptuously shall dye: Here*, saith the Doctor, is a sacrifice for sins of ignorance, but that soul that sinneth presumptuously shall dye, no sacrifice for that. The Scripture is plain, and will bear him out, in all that he inferreth from it. See your many errours and mistakes in this. 1. He saith, *Here*, Numb. 15. 28. is a sacrifice for sins of ignorance; and so there is: but your charge is, that he saith, *All legall Sacrifices* were for sins of meer ignorance. 2. That they were onely for those sins. 3. You put in the word *meer*, which he useth not: Is this candid, or as a Minister? let me aske, Was there not divers sinnes, for which no sacrifices could be admitted? and againe, was not pardon of sin sued out upon those sacrifices that God required? If you grant those two, as the evidence of truth in them will prevail and inforce so farre, then I see no cause herein to except against the Doctor.

Mr. *B.* Obj. *Christ the true satifice was represented in every sacrifice, and all the vertue and benefit to come from Christs blood: and then could not that take away all sin, as well as some?*

Answ. It's true, Christ was represented, and sufficient vertue from his blood to take away that sin the party then was guilty of, and was troubled with: but the blood of Christ was not held out in every particular sacrifice, to expiate all sins present, past, and to come, as in the time of the Gospel. Even as the brazen serpent was erected to cure as they were wounded, and in the sense of their fear and smart made use of it: therefore you are too rash in saying, Unless the *Antinomian* Author were a *Socinian*, he can never expedite himself.

Mr. *B.* *In the new Testament is there not the sin against the Holy Ghost, for which no pardon is promised?*

Answ. What is this against the Doctor, or to the point in hand? The Doctor speaketh of the sins of the Elect of God: (for who else receive forgiveness?) and of the manner of Gods dispensing pardon to them, how differing it was from this under the Gospel; but the sin against the holy Ghost is unpardonable, and therefore the Elect are kept from falling into it.

Moreover, as I conceive, The differences which the Doctor

insisteth

insisteth on, are to be understood in regard of the application of the sacrifice and blood of Christ, and that not onely on mans part through faith; but on Gods part also, in his Ordinances and manner of administration. The Apostle in the Epistle to the *Hebrews* brings all, or the main and most differences between the Churches state, before and after Christs death, unto the condition of the conscience, which could not be peaceable, comfortable, and joyfull under the old Testament, because there was still on Gods part new remembrance of sin, and so also sacrifices appointed to be offered upon the commission of fresh and new sinnes. And God did not appear unto them, neither could they in conscience so receive and apprehend him, as actually satisfied and reconciled, till after their sacrifices: but now Christ by one sacrifice and offering of himself, hath perfected for ever them that are sanctified; so there is no remembrance of sin, for God hath said, that in his Son he is well pleased, and that for ever.

So that the opposition is not onely as you say, between Christ and those legall sacrifices, being considered and used without him, or without faith in his blood: (for so they were effectuall to take away no sin at all, whenas yet it is said in many places of the Epistle to the *Hebrews*, that they did, though not to the perfecting of the conscience, in that there was a remembrance of sin again) but it is evident to be between the estate of the Church in the dayes of *Moses*, and now after Christs resurrection, which is the time of reformation: Christ by his eternal spirit having offered himself without spot to God by his blood, to purge the conscience from dead works to serve the living God. And hereby all may see how insolid, impertinent, and vain all your reply is. First, The blood of Christ in the vertue and efficacy of it, did extend and reach unto those times also, and did cleanse from all sin; but God did so carry it, that he was pleased to reveal and apply this his grace unto them as they needed. All pardons by Christ were purchased which they had; but these unsearchable riches of forgivenes, peace, favour, adoption, and inheritance were manifested and dispensed by some and some, as Fathers do things of worth by small pittances at once unto their Children. Secondly, It's true, in this is no difference between the faithfull *Jews* then, and Christians now, that all the good God did to either

either was onely for his own names sake, and no good in them, and so are prevented by him in being made his people freely and of free grace. Yet while God did govern his Church under the Law, most of his favours and good things, he (after they became his) did tender, dispense, and communicate, upon antecedent conditions. So that although they were Children and free, yet their state and manner of education was servile. And in the way of their obedience therefore they received their peace, the conscience whereof gave them boldness towards God. And yet if God veiled his Paternity, graciousness, and favour, as sometimes Parents do not shew the like pleasant countenance to their Children, when they have not carried themselves dutifully, It will not follow then, that God ceaseth to love them, but is wise in the opportune manifestation of his love. Thus it is a perpetuall truth indeed, That Christs sacrifice was as efficacious to those before his death, as those after, *viz.* to procure and purchase all things necessary to salvation: but these treasures being in the Fathers keeping, he did dispose and dispense them as he pleased, more sparingly then, then now.

LECT. XXVI.

Rom. 3. 27.

Where is boasting then? &c.

WHatever your reason or ends may be for it, yet I see not any good or warrantable ground thus to take and handle the Law and Gospel in a large sense, as you say: and when you have done, I would know what of the Gospel you conceive to be legall, and how much Law you take to be Evangelicall. Also you prefixe a Text as your foundation, but the discourse you erect doth not touch it, is not at all supported by it, but stands like a Castle built in the Air. Neither do I find the *Lutherans* posing the *Calvinists* about the Law in this: for both affirm the Law to be a Covenant of works, and superadded to the promise; holding forth all favour and peace upon such hard con-

conditions to the *Jews*, that they might experimentally be convinced of their folly in seeking it by their own righteousnes. You must go over it again, else what is done will not serve to prove *Moses* Law a Covenant of grace. Indeed we grant the godly *Jews* did enjoy what Christ promised: but it was by such Ordinances as were of grace, and not of works, as is the Law: they eyed or looked at Christ in the promises, and not in precepts.

And as you began, so you proceed; laying down differences, not between the Law and Gospell, but between Gospel and Gospel, I mean the administration of grace before and now, of which others have writ more particularly, plainly and profitably. Then you tell us, They *Jews* had a twofold consideration, 1. as being servile; another as being Sons, but under age. Now that is it that we say, As Sons they were free, for they were so by Christ promised; but their condition was servile, and their immunities and priviledges were in a great part vailed and kept from them.

But note that the Mosaicall pedagogy is antiquated: what need was it to handle law or Gospel otherwise then in their strict and proper sense? To run over every thing, is long and tedious. What is said by you of these differences, may be granted with these two exceptions; first, that the law strictly taken, is not as you say, onely for those who have a perfect and holy nature; *Paul* doth directly cross and contradict it, saying, *The Law is not made for the righteous, but for the Lawless and disobedient.* 1 Tim. 1. 9. And *Adam* was not charged with this law in his integrity, but had a Law touching a thing in its own nature indifferent: for the keeping of this law was then naturall to him, as is flying to a Bird, and bearing fruit to a Tree, or Hearbe. Also it is clear that the law was added because of transgression, *Gal.* 3. 19. as, if there had been no sinne, there should have been no occasion of giving the law. And this contradicts your self elsewhere affirming the Law to be an effectuall instrument to regenerate and sanctifie. Now who needs to be regenerated and sanctified? he that hath a perfect and holy nature, or he that is a sinner and impure? if you think otherwise, what a deceiver are you, when you would perswade the filthy and the vile, that they may be changed and renewed by the Law of works? And thus as your fourth difference is utterly false, so your third

is

is found to be defective, and not plenary: for all is of grace. It is the Gospel or word of grace that justifieth and sanctifieth. God in that ministration we live under, is *a free giver*; and man, *a meer receiver*: for God having discovered and made bare the root and heart of man, so as he seeth his spirituall poverty and wretchednes by his Law, doth then open his graciousnes and his bountifull hand by his Gospel, that the believing soul may be satisfied with his goodnes in every kinde. So that now as a Beggar he must live by Almes of Divine liberality, being thus made to walk humbly with his God. *Open thy mouth, and I will fill it*, Psa. 81.

2. And in your last difference, you set up and pull down, say and unsay. At first you tell us, The Law is conditionall, but the Gospel absolute: but this is too clear a ground for you to abide upon: therefore presently you say, *I finde this question a troublesome one.* Thus you trouble your self and others without cause. Repentance and faith are no Gospel-conditions, but are said to be the reason and end of the preaching of the Gospel: It is preached that men may repent and believe, *Rom.* 16. 26. *Luk.* 14. 47. yea, and that they may be holy too, *Tit.* 2. 12. *Ephes.* 4. 22. Secondly, The Gospel is the seed of them all, as is to be cleared afterward: they all grow and arise out of the doctrine of grace: how then can they be conditions of it? for what is a condition, but that which is necessarily required that a thing may be so? so that it will follow, It is no Gospel, where there is no faith or repentance, or at least none preached to me. What am I called upon to believe then? The Gospel is the object of faith, and in believing are we said to receive and obey it, 2 *Thes.* 1. 8. The Gospel offereth pardon, favour and eternall life to sinners, that they may come, receive, and partake of all freely; yea, beseeches men to be reconciled; And doth not bid them go and get repentance, and faith, and holines elsewhere, as they can: and then upon condition they bring these, they shall be forgiven all their sins, be reconciled and saved by the Gospel. Indeed where God maketh the Gospel to be effectual, there it bringeth forth these fruits, there is repentance and faith to believe: and it giveth no peace nor consolation to any, but the believing soul: so as faith is after the hearing of the Gospel, so comfort is after faith, *Rom.* 15. 13.

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The God of all hope fill you full of peace and joy in believing. In order one precedes another. Goſpel is preached before Faith, that men may believe: and then comes peace and conſolation upon believing. But who would argue hence, that Faith is a condition of the Goſpel, or Peace a condition of Faith? They denote a certaine Order, that God is pleaſed to ſet and obſerve in his works and diſpenſations.

As for Mortification and Sanctification you ſpeak of, they are the effects of the Goſpel: for the ſoul thereby called and implanted into Chriſt, beginneth to dye unto all things, and to live only unto Chriſt and God in him; ſo increaſing with the increaſings of God, *Col.* 2. 19.

And Repentance admitteth of divers conſiderations, in regard of ſome whereof it is Legall, and of others Evangelical: but of this next *Lecture.*

LECT. XXVII.

Rom. 3. 27.

Where is boaſting? It is excluded, &c.

IF this Queſtion, Whether the Goſpel preach Repentance or no, be as you affirme the foundation of Antinomianiſme, It then much concerneth you in this to play the man, that the foundation being razed, all may fall to confuſion: and this the rather alſo, in that you ſay, that this made the great commotion at firſt, between the Orthodox and the *Antinomians.*

Before I entermeddle with this diſpute, let me deliver my opinion. Which is, That Repentance cannot be ſaid properly to be the doctrine of the Law: and yet the Law is not by this wholly excluded, as you ſay it is by the old *Antinomians:* whom you mean, or what their Tenets were, I know not, neither think it much material. I ſhall love the truth in any, and maintain them no further. Now my inducement hereunto is, becauſe the Law never mentioneth Repentance, nor hath any word to exhort and call

thereunto. It worketh indeed preparatorily in the ſoul, by revealing ſin and miſery, ſo as a man findeth himſelf undone, without help or hope, in great diſtreſs: but this is not Repentance: for here Man is a Patient, being convinced ſubdued and brought in his ſpirit under the work of the Law. And this may well be called the former Mortification, which is not of ſin in Man, but in the Man for ſin, as *Rom.*7.11. But to repent is an act, a thing to be done, put upon man being plunged into this great depth of woe and horrour, as a hopeful and initial mean to obtain mercy, pardon and ſalvation: this is clear to me, from *Act.* 2. 37, 38. Where thoſe *Jews* being beaten down, and exceedingly terrified in the conſcience of that horrid fact, *the killing of the Lord of Life*, and crying out as ſinking in deſpair for advice and councell, preſently *Peter* ſaid unto them, *Repent*, &c. whence I collect with *Ambroſe*, that all that former ſight and ſence of ſin and legall terrour was no part of Repentance: It was yet to begin: yea, and ſecondly, It was preſcribed as the firſt courſe to be taken, with hope of recovery. Not that Repentance was in their or any mans power; for it is God that giveth it, 2 *Tim.* 2. 25, 26. 3. None are bid to *Repent*, without a promiſe of mercy annexed withall to move him to it; which promiſe holding forth the grace of the Goſpel, is doubtleſs firſt hearkened unto, received and credited: and ſo the burthened conſcience conceiving now a good hope through Faith in this promiſe, begins to repent and ſeek unto the Lord. Hence *Iſaiah* ſaith, chap. 55. 7. *Let the wicked man return unto the Lord, and he will have mercy upon him: and to our God, for he will abundantly pardon.* and Joel 2. 13. *Rent your hearts, and not your garments, and turne to the Lord your God, for he is gracious and mercifull*, &c. So that to me it is clear, that in order of nature the doctrine that holdeth forth the graciouſneſs of the Name and nature of God in Chriſt, (in whom he is propitious) ought firſt to be publiſhed; both becauſe our conceits naturally are, that God will not favour and receive ſinners, but the juſt and good are they onely, unto whom the promiſes of acceptance and bleſſing do belong: And alſo in that God, in that Miniſtry of the Law, hath already appeared unto the dejected ſoul in another forme, and under a contrary notion, revealing wrath, threatning a caſting off, and ſhutting

up

up all mercies in displeasure against it because of sin; for how else possibly can these naturall and inbred conceits and imaginations of God be raised out of the mind, and the soul be perswaded, that notwithstanding and beyond all that it apprehends of God in his Law, and is become sensible of, yet there is hope of mercy, forgiveness and redemption with the Lord? So that the effectuall and immediate incentive and introduction to repentance, and turning to God, is the promise of Grace by Jesus Christ. When *Benhadad* King of *Syria* and his servants being in great strait and danger of losing their lives considered what they had heard of the Kings of *Israel*, how that they were mercifull; see their humble resolution. *Let us put sackcloth on our loynes, and ropes upon our heads, and go out to the King of* Israel, 1 *King.* 20. 31. But on the other side, *Adam* not so conceiving of God, cut of the inward privity of his disobedience, and being then altogether ignorant of any mercy to be shewed by God in that way, that afterward God acquainted him with; he in stead of repenting and falling down in a sorrowfull confession of what he had done, and crying *peccavi*, In his inward horrour and fear ranne away, hid himself, and then would fain have excused the matter. Now if the way be thus freely set open for all, he that comes not in is inexcusable: and he that desireth may come: but this is not, that any soul should rest contented with hearing that it may be freely welcome; but that it come indeed, and so it find an effectuall entrance into that state and kingdom of Grace: for too many do hover, and dally with these weighty things: and the inward terrours ceasing to pursue the soul to the utmost, the bare knowledge, and having of the letter of this word of Grace sufficeth them, being never truly converted, healed, and comforted. And this is the main reason of their hankering after the legall way, for a supply of what they want, or of turning this Grace into wantonness.

So that I cannot but marvell, that you, or any experienced Christian should so oppose D. *Crisp*, (whom the Lord raised up, and used as a choice instrument to open this free way to poor sinners, that if God had given them a heart to come, whatever their sins were, they might come and welcome, and not be rejected nor denied what they desired) as if his doctrine were a-

gainſt repentance; whereas it tendeth to breed and bring forth true Repentance, not to be repented of. I had thought to have writ a Treatiſe onely upon this Subject, ſeeing how oppoſite mens minds are to that ſo acceptable truth of God. Who will ſeek unto him that ſmiteth him, humbling, and caſting down himſelf at the foot of the Lord willingly, if he do not firſt hear and know, that God pardoneth iniquity, and delighteth in ſhewing mercy? God draweth the froward heart of man with the Cords of his love, and overcometh his evill and rebellious nature, by ſhewing and commending his kindneſs, even as afterward he frameth their heart, and putteth his own into the ſame way, to follow him in labouring to overcome evill with good, *Rom.* 12. 21. *Epheſ.* 5. 1, 2.

And laſtly, who will not be contented to be numbered amongſt tranſgreſſors, yea and willingly ſit down with the greateſt and chiefe of ſinners, when he heareth that God is mercifull to ſinners, juſtifieth the ungodly, and where ſinne aboundeth, maketh his Grace to abound the more? thereby taking occaſion to manifeſt and magnifie his graciouſneſs in the eyes of all the World, as *Rom.* 5. 20. *Epheſ.* 2. 7. *Epheſ.* 1. 6. By this you may ſee ſtill, that the Law excludes and keeps out the ſinful ſoul: and that it may convert and turne unto God, the word of his Grace onely is to be preached. Now I come to conſider what you write.

Mr. *B. The word* [*repentance*] *is taken ſomtime largely, and ſomtime ſtrictly.*

Anſw. By what is ſaid, It is apparent that repentance may be taken, as it is often, for the whole turning to God, becauſe after the ſoul apprehending its danger, and ſeeing no hope of ſafety any way elſe, yet hearing what is reported of Gods Grace in Chriſt, to poor, wretched and loſt ſinners; It is moved, drawn & perſwaded (through the hand and mean of Faith taking hold hereon) to repent, and cry unto God for mercy and pardon: ſo that ſorrow and tears ariſing from the ſight of his forlorn condition, is but the pining away in their iniquities, doth haſten death, and to tend utter deſpair.

2. Your ſecond poſition, as it may be conſtrued, ſhall paſs now; ſomwhat being before to like effect, and the ſubſerviency of the Law

Law as preparatory being now granted by you.

3. Your third conceit is ambiguouſly and confuſedly ſet down; but enough hath been ſaid about it, *viz.* That neither repentance, nor the Faith of the Elect can be ſaid to be wrought by the Law. As for that legall Faith you mention, it may be in a Reprobate, and of it ſelf it is the mother and breeder of deſpair. If you or others will have a legal repentance, meaning thereby that conviction, fear, or trouble wrought by the Law when it reviveth ſin, or at moſt ſuch as is aſcribed to *Judas*, from whom by inward force and violence was ſqueezed out that confeſſion, *I have ſinned*, &c. by a heavy hand upon his conſcience, as to clear the innocency of Chriſt, ſo partly may be in hope by that venting, to find ſome eaſe and mitigation of anguiſh within: (which yet is not that in queſtion) I ſhall not much contend about words: ſo we accord in the thing: but then you are to know, this is μεταμελία, not μετανοία.

Alſo beſides that Faith or perſwaſion of mercy in God according to his promiſe, there is alſo another ſpeciall Faith after the ſoul is come in to God, which is an effectuall that the parties ſins are done away, God reconciled, and he accepted: and ſo this being the end of his coming, his deſire is ſatisfied; and now followeth, as it is called, another Repentance upon this, for now the love of God entreth, and is ſhed out into the ſoul by the *Holy Ghoſt*, which doth marvellouſly refreſh and ſtabliſh the heart, and renew and inflame it with love reciprocal unto God, who hath appeared in ſuch mercy and kindneſs: and thus is the ſoul in love gained and given up to be the Lords, and to ſerve him in holineſs and righteouſneſs without fear all the days of his life: thus *Luke* 7. ſhe loved much in affection and expreſſion, who had received forgiveneſs of many ſins: and this renovation and change of mind, doth farre exceed your legall reformation, which you ſo much preſs and ſtand for.

Mr. *B.* 4. *Unbeliefe is a ſin againſt the Law, as well as againſt the Goſpel. The Goſpel declareth the object of juſtifying Faith, but law condemns for not believing in him,* &c.

Anſw. I queſtion whether the Law condemn for poſitive infidelity, or for not believing in Chriſt. Under favour, I am of that minde,

mind, that the Law onely condemneth for the not believing or obeying of thoſe things which the Law propoundeth. Now the Law propounds not Chriſt to be believed on: beſides, your doctrine is, that Chriſt is to be propounded to none, but the broken in ſpirit, the penitent, and I know not how otherwiſe qualified. And I ſee not then but the Law ſhould condemne for not being broken and penitent firſt, and for not believing after. I confeſs the ſame God requireth Faith to whatſoever he ſhall ſpeak by Law or Goſpel; but by the Law I can be bound onely to believe thoſe things the Law declareth unto me. Legall doctrine requireth a Legall, but not an Evangelicall Faith. Whatever the Law ſaith, it ſaith it to them that are under the Law: But you preſent us with much ſtrange divinity; ſo this is moſt uncouth to me, and untrue, That the Law ſhould be enlightned by the Goſpel, and ſo faſten a new Command upon us: how differeth this opinion from that of theirs, who ſay, Chriſt added to the Law? which you ſay yet is infected with *Socinian* poyſon, page 243.

LECT. XXVIII.

Rom. 10. 4.

Chriſt is the end of the Law, &c.

Mr. *B.* *TAke notice of a foul errour of an* Antinomian, *who denying aſſurance and comfort by ſignes of grace, laboureth to prove that an unregenerate man may have univerſal obedience, and ſincere obedience bringing in this inſtance of the* Jews, Rom. 10. 3. *Your anſwer is, that the* Jews *zeal was not Hypocriticall, becauſe they did not go againſt conſcience: but it was not ſincere, in that it was not a true gracious zeal.*

Anſw. The Authour you mean would have you leave the ſtreames and thoſe waters which are queſtionable and impure, and to ſeek to the firſt riſe and Spring-head, where the water floweth out freely, purely, and in an undoubted truth. What foul errour is this, if prejudice be not? 2. He ſpeaketh of Legall obedience, ſuch

ſuch as was this their zeal in ſeeking to eſtabliſh their own righteouſneſs: and you tell of ſincerity taken for the truth of grace, whereby the ſoul is freely ſubjected to the Goſpel, and ſubmitteth to the righteouſneſs thereof (for ſo I would fain underſtand you) which is paſſive, and not active: thus farre then you are wide.

Mr. *B.* pag. 257. *I ſhall explain that place*, 2 Cor. 3. 7. *becauſe it may be wreſted by the* Antinomian, *as if the Law were to be abrogated.*

Anſw. I wiſh the Scriptures were not more perverted by your ſelf: you pretending to fear others, are too confident in your ſelf: you may ſee, if ye will, the men you fear are better eſtabliſhers of the Law, then who oppoſeth them: How is it that ſtill you ſo miſtake both them, and your ſelf?

2. You give an undue expoſition, but explain not, but rather do involve the place in greater obſcurity: for, ſay you, —

Mr. *B. The intent of the Apoſtle is to ſhew the excellency of the Miniſtery of the Goſpel, above that of the Law, and that in three reſpects*, 1. *In regard one is the Miniſtery of death and condemnation, the other of life and righteouſneſs, therefore one called Letter, the other Spirit: which you muſt underſtand warily, taking the Law nakedly, without the Spirit of God, and the Goſpel with the Spirit: for as* Beza *obſerveth, Goſpel without Gods Spirit, is alſo the Miniſtration of death*, &c. *and what good is wrought by the Law, it cometh from the Spirit of Chriſt.* 2. *In regard of continuance. The Miniſtery of* Moſes, *underſtanding it of the Jewiſh pedagogy, was to be aboliſhed: not the Morall part, which ſtill obligeth Chriſtians: but Goſpel abideth for ever.* 3. *In regard of glory, God cauſed ſome material glory to ſhine upon* Moſes, *&c. but what cometh by the Goſpel, is ſpiritual.*

Anſw. Both *Beza*, *Piſcator*, and *Auguſtin*, and the expreſs words in the text, do make it more then manifeſt, that the Apoſtles compariſon is taken from the very ſubſtance of *Moſes* Miniſtery, to wit, the Morall Law, and not that part onely which is Ceremoniall, as you would have it: for *verſe* 7. it is called that Miniſtery that is *written and engraven in ſtones*. Whence it is

Collatio eſt ab ipſa ſubſtantia Miniſterii ſumpta.

Impressum & insculptum; ex hoc loco facile colligitur Paulum, *non agere de Cæremoniis, sed de ipso Decalogo.* B.

is easie to gather that *Paul* speaketh not of the Ceremoniall, but Morall part: for it was the *Decalogue* that was so written and delivered in Tables of Stone.

2 Your words imply, that there is no difference in truth and strict sence, between Law and Gospel, so that the Spirit be taken with them both; which directly contradicteth the Apostle, who calleth one *the Ministery of death and condemnation*, and the other *of life and righteousnes*: for the Spirit working by the Law, doth kill and condemn, and therefore is also called a Spirit *of bondage*, Rom. 8. 15. but the Spirit by the Gospel quickneth and giveth life, being a Spirit of Adoption and liberty. The Spirit is one and the same, but the Ministrations be different: and so are the effects produced by either. You say the difference is, because Christ the Author of the Gospel is the fountain of Life. But is not Christ the Author of the Law also? He is called *the law-giver*. And though Christ be the Author of Life, yet you cannot shew where the Law is called the Ministery of Life, as if Christ did use it to convey and give Life. Also to say that the Spirit quickeneth by the Law, is to enforce a sense flatly against the Apostle. Moreover, your expressions do make the place more obscure & dark, in telling us that the Gospel also without Gods Spirit, is the Ministration of death, because it is as impossible to believe, as to obey the Law. Whereas *Paul* therefore calleth the Gospel the Ministration of righteousnes and life, in that the Spirit thereby begetteth faith in the hearts of the Elect, whereby they come to righteousnes and life. So *Piscator*. The Law then having the Spirit working by it, killeth, as we see in *Paul. Rom.* 7. But the Gospel maketh alive, justifying all the Elect of God.

2. You fail much in your second respect also, for 1. as is proved and cleared, that the opposition is chiefly between the Morall Law, and the Gospel. 2 However in a proper and true sense the Law is done away in the kingdom of Christ, yet where infidelity is, the Law remaineth: but where the word of righteousnes and life is, there can the Ministery of sin and death have no place, even no more then the darknes of midnight hath at noonday: but spirituall things are spiritually discerned.

3. *Paul* intends that glory to be of the Law, whereas you in-

interpret it to be that accidentall glory which did ſhine upon *Moſes*. A word of theſe things ſhall ſuffice.

LECT. XXIX.

Matth. 5. 17.

Whoſoever ſhall break one of theſe leaſt, &c.

SEe and conſider the words of the Prophet, *Pſal.* 7. 14 15, 16. This Lecture, above all yet, ſheweth much gall to be in your ink. Now your task is neer an end: The reſidue is but to make a grave or ditch for your Antinomian, and to deſcribe and delineate the man, that all miſtake being prevented, he may forthwith be ſentenced and ſent to his appointed place: but ſtay: Where, or who is he? You are in a golden dream.

Mr. *B. When there ſhall be a reformation, and truth break forth,* &c. *then theſe corrupt Teachers, who would poyſon men, ſhould be diſcovered, and be of leaſt, that is, of no account.*

Anſw. Seeing this will be when the truth breaketh forth, *Now Lord ſend forth thy light and thy truth*, that all falſe teachers and doctrines of lies and vanities may be put to ſhame and confuſion. And if your dream be true, look to your ſelf. You fear not, perhaps preſuming upon your own ſuppoſed innocency, externall ſanctity, the preſent ſtate of our times, the reputation you are in, the authority and multitude of your combined fraternity, *&c.* as being now ſet upon a mountaine that will never be moved. But the Church, the Truth, and quarrell is Gods. He is ſtrong that is Judge, to put down the mighty from their ſeats, to ſcatter the imaginations of the proud, and to returne all the intended evill upon the head of the authors and deviſers. *In him the fatherleſs find mercy, he preſerveth the ſimple and meek that truſt in him.*

Read Iſa. 66. 5. *Hear the word of the Lord ye that tremble at his word: Your Brethren that have caſt you out for my Names ſake, ſaid, Let the Lord be glorified: but he ſhall*

appear to your joy, and they shall be ashamed: and Joh. 16. 2, 3. Some look for no better from your hands, if left unto your will: and have already found the like dealing: for the Scripture must be verified.

Mr. *B. They overthrow the Law, when they hold such principles that will necessarily by way of consequence inferre the abrogation of the Law. And thus though some* Antinomians *do expresly and boldly assert the abolishing of it, at least to believers. Yet others,* &c. *disclaiming it, hold such assertions as necessarily inferre the abrogation of it.*

Answ. You cannot prove and make it appear, that any do assert the abolishing of it; so it may be taken for a slander and false accusation. 2. In way of correction, as having overshot your self, and would eat some of your Words, You say, *At least to believers.* Now first, What need believers a Law? so farre as believers, they live by Faith, and walke by Faith, yea and warre by Faith. 2. The Law affordeth nothing to nourish or supply any defect in the Christians Faith. 3. Yet you nor none can directly and duely inferre hence, that they do abrogate the Law: so much now to vindicate them. But to returne your words upon your self. I think that you do hold such principles that necessarily by way of consequence, at least, do abrogate the Law, yea, and make void repentance in great part after Faith is come, and bring in carnal security and a false peace into the soul; for one principle of yours is. That direction and obligation to obedience be the sole essential coastitutes of the law. So that that which condemneth, justifies, promiseth, and threatneth, is not properly the Law: but it hath been not onely asserted, but proved already, that these are as assential to a Law as the former. Again, What will you call that which doth condemn, and premise favour and peace to the good, if it be not Law? I am sure it is no Gospel: have you a third name for it? 2. Whence have these power to condemn, *&c.* if no Law be in them? The Scripcure saith, The Law doth curse, reveal wrath, *&c.* I argue thus: Whosoever denieth the Law a power to condemn, and justifie, he destroyeth the Law: But Mr. *Burg.* denieth this to the Law: Therefore Mr. *B.* destroyeth and abrogateth the Law, and so is the true *Antinomian*, and least in the kingdom of God. This is so plain, that I leave it to

your

your consideration, with what hath been said formerly. In the next place you say, The Law hath power over a believer, to direct, command, and oblige to duty, but not to condemn. Now I reply, Suppose a believer hath no will nor disposition to obey in some things, or at sometimes; hath the Law no further power to threaten and condemn? then the Law will soon become an *Æsops* block, vilified and brought into contempt. Also grant a believer having the spirit, is freely disposed and willing to obey, yet his obedience will be but partial and defective: and if then the Law have no power to accuse and threaten in that way of new obedience, he may trust henceforth in his own works, have his peace in that way of duty, (and not by his Faith in Christ) and thus grow self-confident and secure: but *Paul* who consented to the Law, delighted in it, *&c.* yet in that he attained not to that perfect righteousness of it, cryed out, *Oh wretched man that I am*, Rom 7. 24. And if the curse be now gone to a believer, from the Law, what further use or need hath he of his justification, and of the preserving and maintaining his continual peace onely thereby? Lastly, Confession of sin, self-humiliation, self-judging and condemning the accounting of our own righteousness as dung, the fear of it, and the constant desire to be still found in Christ, not having our own righteousness, *&c.* these will have no more place in us. What need *Noah* to keep in the Ark, if there be no drowning waters without? what need Christ a refuge or protection, where no power of the Law is to pursue, nor no danger to be feared?

These and many such like be the consequences and fruit of your doctrine or assertions. And note, that either to curse, *&c.* is not so much as an Iota or tittle of the Law, (a hard thing to affirm, much more to prove) or you offer too much violence to the good and inviolable law of God, in daring to part and seperate these from the Law every whit of it being imperishable: and incur that danger your self, as *Mal.* 5. 17, 18. Yet you have such an evil eye and spite against us, that you say, pag. 269.

Mr. *B. The* Antinomians *do more fall against this text, then any, who teach the disobligation, not onely of the least Command, but of the whole Law.*

Answ. The contrary is apparently true, let the judicious Chri-

stian Reader, looking through all our discourse hitherto, judge how untrue and unreasonable your charge is. The law bindeth continually to duty, and to the curse for the least failing: And faith uncessantly acquitteth and looseth, setteth free the soul, like those two keys which Christ left to his Church to continue with it untill the end. In the law I am bound, in faith set free.

M. B. *It argueth impudency of those who would make* Luther *on their side because of his 6. disputations against the Antinomians.*

Answ. But if his disputations be against the Antinomians, then they may be against your self, and in no wise against us: we establish and maintain the law in the utmost extension. 2. You shew nothing asserted by any you quarrel withall, which in effect may not be found in *Luther*; so that he is for them. 3. Yet it is not his opinion, but the truth we contend for. And whose those scattered Propositions were, that you have so collected, I know not: but with a good construction, divers of them may be received and justified. And are held affirmatively by such as are not suspected guilty of Antinomianisme.

You spare not still to rake and scrape together what you can to make us odious, that we may be utterly cashiered; saying, *Luther* calleth those *Hostes legis organa Satanæ, quid furores Antinomorum:* their doctrine is more to be taken heed of, then Papists. And also present the world afresh with those unsavoury and false records of *D.T. M.B.* which two have writ more then you
Psal. 58. 2. list to defend, or they could justifie: yet you love to have a hand in their sin: and had rather side with them, whose Tenents are so erroneous and unsound, then give a favourable construction to one more Orthodox then your self. But I see great mercy from the Lord shining through this thick and dark cloud of your malice. You are witnesses to your selves, saith Christ, *That ye are the children of them who killed the Prophets ---- Fill ye up then the measure of your Fathers*, Mat. 23. 31, 33.

M. B. *In their Books every Error is more warily dressed, then in secret.*

Answ. And still no Error can come to light. 2. The Proverb is true, *You muse, as you use.* I think your ordinary, or Pulpit-divinity, is more grosse, or not so pure, as we finde you here: and

yet

yet upon you review, this may be reproveable. If your you can see in secret, you may judge what is done in secret, as God doth; else, *De secretis non judicat Ecclesia.*

M. B. *It cannot be denied, but in some parts of their books be some good passages: as in a wood full of brambles be some violets and primroses.*

Answ. What wise man, so clear sighted as your self, would not gather the fragrant and useful flowers, and forbear rather wholly to meddle with the bushes, then so to trouble, pricke, and endanger himself, as you have here done?

M. B. *The Author of the Assert. of grace disclaims the opinion against the law, yet there affirmes such principles, from whence this conclusion will necessarily follow.*

Answ. It is but your conceit of such a conclusion: to make it indeed, you must be forced to add of your owne unto the premises: but proceed to justifie your Accusation.

M. B. *For first, he makes no real difference either in Scripture, or use of words, between the law reigning and ruling; so that if the Law rule a man it ruleth over him: now then they deny the law to reign over a believer, therefore they must needs hold it cannot be a rule.*

Answ. If your Adversary say there is no real difference between reigning and ruling. It is your part, who oppose him, to make the difference appear by Scripture, or some way else: but this you do in no place, so often as you repeat it; which maketh me thinke verily you cannot. And you are not of that credit with me, that your bare word can carry it. Yet since you thus slightly pass over that which you make the main ground of your opposition, and this failing all you say falleth to nothing; I yet shall add a little, to occasion and provoke more diligence and better inquisition hereafter. 1. I argue thus. To grant or leave unto God onely a power to rule in his law, and to deny him the reigning power, is to make God in his law like an inferiour Magistrate, who hath no Sovereignty by right ascribed to him. 2. That God maketh, and imposeth his law with such a command to be obeyed in it, doth argue his Sovereignty in his law, and mans subjection to him in it, as his Sovereign. But. 3. In the Scripture-language, and use, I finde no difference between them. Psal. 103.19. It is

said

ſaid, *The Lord hath prepared his throne in heaven, and his kingdome ruleth over all.* Is not this all one with *Reigneth?* Pſal.110.2. God ſaith to Chriſt, *Rule thou in the midſt of thine enemies.* As did he not rule and reigne as Lord and King? ſee Luke 19. 14. *We will not have this man reign over us:* and verſe 27. *Thoſe mine enemies, that would not have me reign over them, bring hither, and ſlay them before me;* which is meant of Chriſt, whom the Father appointed to be ruler over all; ſo that in ruling, he reigneth: and they be indifferently uſed ſtill. *Ezek.*20:33. *As I live, ſaith the Lord ſurely with a mighty hand with a ſtretched-out arm, and with fury poured out will I rule over you.* Here is the word *Rule*, and yet dominion and ſovereignty in ruling unto the utmoſt extent. Alſo *Rev.*2.27. & 19. 15. *He ſhall rule them with a rod of iron:* doth God rule, where he reigneth not? Its a ſtrange conceit, and a bold aſſertion of you and Doctor *T.* let it vaniſh as the ſmoke. The law hath a kingdom, and ſo hath Grace another: if we can diſcerne, and diſtinguiſh the one from the other, we need not to leſſen the power of either. Laſtly, And in what ſenſe it is ſaid the law doth not reign over a believer, in the ſame, and no other may it be ſaid, the law doth not rule him: but this is not becauſe either reigning or ruling power be taken from the law; but that in a true and proper ſenſe, the Scripture affirmeth the believer not to be under the law, but under Grace. *Rom.*6. 14. He that knoweth not this myſtery, cannot ſtand faſt in that liberty, wherewith Chriſt hath made him free, nor endure in temptation.

You onely and vainly repeat what you read, but confute nothing; there is reaſon why: As you do not like, ſo you cannot oppoſe the clear truth: your ſpirits fail you; yet add to that you bring in out of D. *T.* That a Chriſtian by Chriſt is freed from the law, and alſo freed to it, to love it, live, and walk in it. In regard of that righteouſneſs and ſalvation he ſtandeth in with God which is the object of his faith, he is freed from it: but in regard of his holy and unblamable converſation and life here below, Chriſt by his Spirit doth ſet free and enlarge the heart actively to run the way of Gods commandments, ſo that yet in walking according to this rule, he is not ruled by the law, but by the Spirit within proceeding from Chriſt, unto whom he ſtands in ſubjection, as

unto

unto his Soveraign Lord and King.

I hope you will now be satisfied, and the world too, at least so far as to account of us no more for Antinomians. If any thing yet be darke, we must consider the Gospel is a great mystery.

You might well have kept in those reviling and hateful words, or have been better advised ere you had shot so reproachful speeches: though they be Arrowes taken from the quivers of other men, yet is it, that you might vent some spite by them: and when they return, you will finde the point of them towards your self.

Then you give Antidotes, where there is no danger of infection. If any need them, he may use them in stead of better.

M. B. *He sets up free grace and Christ, not who names it often his book, or in pulpit, but whose heart is inwardly and deeply affected with it.*

Answ. A private Christian, not gifted to preach or print, may be more affected with it, then the Minister; and yet not so set it up in the hearts of others, for want of those means of communication. 2. Out of the abundance of the heart, the mouth speaketh. If you were inwardly more affected with this doctrine, you would preach and commend it more, then any other, as *Paul*, who desired to know nothing but Christ Crucified: and sought that he might be magnified, whether by his life or death: the main subject of his ministery was the unsearchable riches in Christ, *Eph.*3. 8. Consider these words of *Luther*, in his preface to the *Galations*. In my heart this one Article reigneth, even the faith of Christ, from whom, by whom, and unto whom, all my divine studies day and night have recourse to and fro continually. And I perceive that I could not reach any thing neer *&c.* But it is a sure Argument of small reigning or power it hath in that soul, whose mouth and pen is so busied to cavil, and write against it. 1 Cor.2.2. Phil.1.20.

Also, may not another as truly say, That he sets up the law, not who names it often, but whose heart is most sensibly and deeply affected with the power and inward work of it? some would be Doctors of the law, not knowing what they say, nor whereof they affirm 1 *Tim.*1.8.

And now also, who will most heartily and experimentally, set up and endear Christ, and free-grace? he who teacheth the law to be onely a rule of life, yet to have no reigning power, but dis-

ableth

ableth it from curſing and condemning, ſo that a man may bleſs himſelf, and finde peace and reſt in the righteouſneſs of his owne works? or he that teacheth that the law is ever revealing wrath, threatning, and purſuing with the dreadful curſe and vengeance all that are of the works of the law, in that when they have done their utmoſt, they are come ſhort of what it requireth: and therefore it will ſuffer them to have no reſt nor confidence, ſave in the righteouſneſs of God by faith?

Certainly this mans doctrine will much more make Chriſt and Free-grace deſired and prized by all that have any diſcerning ſpirit, and a broken and believing heart.

FINIS.

SIRS,

AS I have in part vindicated and cleared the lovely Truth, so unworthily aspersed, and used by your hands; so in recompence of my great pains occasioned by you, I desire that in patience you would suffer both your selves, and others to see your own face and pourtracture in your nature, lineaments and colour, without the least painting or mixture at all. Truth rejoyceth in the light. I have onely contracted, and placed together some few of your assertions that were dispersed, not doubting but time may produce a fuller and more perfect Synopsis, and Inventory.

A Model of new Divinity: or, certain Miscellaneous, Anti-evangelical, inconsistent, or ambiguous Positions and Tenents,

which the Adversaries (having Decryed, depressed and defaced the doctrine of Free-Grace) do assert, substitute, and publish in Pulpit and Press.

1. THe Law includeth Christ secondarily, and occasionally. Mr. Burgess.
2. The Law given to *Adam*, was not cursing and condemning.

3. The Law hath no power to curse and condemn, yet it hath power to rule, command, and direct.

4. The Law with the preface and promise added to it was given as a Covenant of Grace.

5. The Law is taken most strictly, for that is meer mandatory, without any promise at all.

6. God doth use his Law, as he doth his whole word, to beget and to increase the life of Grace.

7. While a Minister is preaching any commandment, he doth thereby mould, and new-frame the heart.

8. I suppose, that Christ hath obtained of God by his death that such efficacy and vertue should go forth in the Ministery, that whether it be Law or Gospel, the souls of men may be healed, and converted thereupon.

9. I cannot yeild to that, that the Law worketh only preparatorily.

10. There was never in the Church of God meer pure Law, or meer pure Gospel.

11. Onely two things go to the essence of a Law. 1. Direction. 2. Obligation.

12. In the Moral Law is required justifying Faith, Repentance: and our Sacraments be commanded in the second Commandment.

13. The Moral Law containeth more then the Law of Nature.

14. Good works are necessary to Salvation, in regard of the presence of them.

15. Our holy duties have a promise of pardon and eternal life, not because of their worth, but yet of their presence.

16. To every godly action thou dost, there is a promise of eternal life.

17. Goods works be conditions without which a man cannot be saved.

18. Good works are in their owne nature a defence against sin and corruption.

19. Our good works be a motive moving God, as a King that preferreth one that saluteth him.

20. The State of reparation cannot be absolutely said to be better then that in innocency.

21. We

21. We are not by Christ more righteous then *Adam* was: or imputed righteousnes, though infinite in Christ, is only imputed to us for, that we lost and ought to have: and we need no more.

22. The Gospel makes known Christ, and then the Law: thus as it were illightned by the Gospel, doth fasten a command upon us to believe in Christ.

23. Gods decree of grace, in the execution of it, may be broken in a linke by some great sin, but Christ cannot but soder the chain, and raise the fallen sinner. Mr. Rutherf.

24. The Law hath power to convert by the Spirit.

25. Sinners remaining in that damnable state, are not to believe: but as thus qualified, that is humbled, wearied, self-condemned onely.

26. Yet, though thou were upon the borders of hell, the Gospel excepts thee not from the duty of believing, and coming to Christ. They that sin against the holy Ghost are condemned for unbelief.

27. Saving humiliation is conjoyned with Christ.

A man may get from under his dangerous state by the attaining and exercise of three saving Graces; Faith, Repentance, and inchoate obedience. Dr. Taylor.

Repentance wipes off old scores, repealeth all the actions of the Law, getteth all sins cast into the bottom of the Sea.

Inchoate obedience hath promise of acceptance, and is accounted as full and compleat obedience to the Law.

The way to escape the yoke and coaction of the Law, is to become a cheerful and free observer of it.

That these are not of the substance of the Law, but circumstances, appendce, and consequences, *viz.*

1. That the Law yoaketh every man to a personal performance of it.

2. To exact personal and perfect obedience upon pain of eternal death.

3. To urge and force it self upon the conscience with fear and terror.

4. That no life or ſalvation muſt be expected by the Law, but by keeping it wholly and exactly.

5. That the Law arraignes and condemnes the ſinner, and is the Miniſtery of death.

Without the law no man can know what God is, nor his worſhip, nor how to perform duties.

Good works be conditions of bleſſedneſs.

Mr. Bedford. Chriſt hath freed us, provided that men by faith lay hold on Chriſt keep cloſe to him and walk according to thoſe rules of holineſs that he hath preſcribed: for in ſo doing, we obtain what the Law promiſed, life and ſalvation.

Believers are not under that condition of full and perfect obedience, but under a condition of ſincerity of obedience.

The Law as circumſtantial, *viz.* as it is a covenant of life and death, is aboliſhed.

Mr. Bl. in ſerm. Chriſt came to ſave none but holy ones.

Setting up of Family-duties, like the ſprinkling of the blood of the Paſchal lamb, will keep out the deſtroying Angel.

Mr. All. ſem. As Chriſt was glorified becauſe he firſt glorified his Father; ſo we muſt firſt glorifie God by our obedience, and ſerve him, if we will be ſaved.

There is a general equity, that if God ſave any, he ſave them that ſerve him.

To be glorified of God, is to be received into communion, have acceptance, peace of conſcience, joy in the holy Ghoſt, Adoption, and the inheritance: theſe we ſhall have by honouring and ſerving of God here: ſo that by honouring God we do good to our ſelves.

Mr. No. The law is the word of Grace that bringeth ſalvation. Grace cometh by the Law as well as by Goſpel. And ſo expounded thoſe Texts, *Tit.* 2. 11. 2 *Cor.* 6. 1. *Act.* 20. 32.

Mr. B. God made man for happineſs, and the Law muſt be his rule and guide unto it.

The Covenant of Grace is not abſolute and free but upon condition of our good works; or, works are conſiderations, or

Cauſa

Cauſa ſine quâ non; as when a great treaſure is promiſed for going a hundred miles.

The Covenant of works requireth perfect obedience: and the condition of the covenant of Grace is at leaſt a purpoſe and endeavour to keep the Commandments.

The Lord give us a good underſtanding in all things, and make us rightly to diſcern between things that differ. To God belongeth glory for ever. Amen.

FINIS.

(6), 43p.

Monomachia :

OR,

A Single REPLY

To Mr. RUTHERFORD's Book

CALLED

Christ's dying and drawing of Sinners.

Vindicating and clearing onely ſuch Poſitions and Paſſages in

The Aſſertion of Grace,

as are palpably miſtaken and perverted, and ſo miſ-called

ANTINOMIAN.

Wherein alſo it appeareth, that the Adverſaries dealing is neither juſt nor candid.

By *Robert Towne.*

Luke 6. 22, 23.

Bleſſed are ye when men hate you, and when they ſeparate you, and revile you, and caſt out your name as evil for the Son of man's ſake.

Rejoyce ye in that day, &c. —— *for after this manner their fathers did to the Prophets.*

Joh. 9 39.

And Jeſus ſaid, For judgement I am come into this world, that they which ſee not might ſee, and they which ſee might be made blinde.

James 3.14,15.

If ye have bitter envying, and ſtrife in your hearts, glory no', and lye not againſt the Truth.

This wiſdom deſcendeth not from above, &c.

Qui aliorum verba calumniantur, illi arte alium fingunt, ac formant ſermonem, quàm ab eo, quem calumniantur, eſt dictus *Moll.*

*Jac.*3.14. Æmulationem dixit amaram, quia non regnat niſi dum veneno malignitatis infecti ſunt, ut omnia in amarulentiam convertant. *Calv.*

London, Printed by *J. C.* for *Nath. Brook*, at the Angel in Cornhil. 1654.

Chriſtian Reader,

AFter about fifteen years expectation, and the frequent threatnings of my many Adverſaries, a reply unto and a pretended confutation of my Anſwer to D. Tailors REGULA VITÆ, *is come forth;* Mr. Rutherf. Mr. Burgeſs. *and that from men of ſuch eminency for learning, and gifts, that if theſe cannot effect what they intended and aymed at, others, not comparable for art, and qualifications, are not much to be feared. And yet to ſay the truth, (whatever contrary thoughts may be in others, through a different ſeeming light, or partialsty of affection) I ſee nothing they write having any power and evidence to prevail, or to convince me as guilty of the leaſt Antinomy, or errour; but where they make any appearance of ſuch in me, it is there where they pervert, and palpably miſtake my words, and meaning.*

There is a great interval, or ſpace of time between our comings into publick view, their printing and mine: but the reaſons are, 1. *It was long ere I knew, or heard of their books.* 2. *I dwel in an obſcure and remote place, amongſt ſuch who little meddle with any thing controverſal.* 3. *My bodily infirmities, and little leiſure, do much retard me.* 4. *And laſtly my owne thoughts will not eaſily, nor haſtily give way: but there have been divers months, ere I could obtain, and get free and full leave of them, to do any thing in this way*

of contention; although the bent of my minde, and weapons be onely defensive, and in no wise to render my Adversaries weaker or worse, then they have manifested themselves, without one syllable of mine. Otherwise I finde it as easie to refute, as it is to read their Objections.

In this my latter rejoynder, or reply to M. Rutherf. *Book, called,* Christ Dying, and Drawing of sinners, *I have singled out, and spoken onely unto such places or passages, as he excepted against in my* Assertion of Grace, *not intermedling with any thing written against M.* Salmarsh, *M.* Denne *or others: because,* 1. *I have not their Books, and so cannot know how candidly he dealeth with them.* 2. *That may be clear truth to them in their owne Notions, and conceptions, which I may misapprehend or darken.* 3. *They are better able to vindicate, and clear themselves, if they see occasion: and may have done so, for any thing I know.*

If my Adversarie think himself wronged, or discredited hereby; I answer, I should be sorry to stand guilty of doing that wrong to him, as he hath done against me, and the truth it self. 2. *As for discredit, he knoweth, that the truth when it cometh forth will shame all that oppose, or contend against it: his chief wisdome had been, not to have medled. Otherwise I have been cautelous in aspersing him (only sometime returning his owne words, I aske, Who now is the Antinomian, Libertine? &c.) but have tendered his credit as my owne. Their owne doings have procured all unto them.*

It had been much better (I am sure more easily effected, and more love had been in it, and the peace of the Church had not been so disturbed) if they had cast the mantle of a favourable construction upon what seeming errours, or failings appeared in D. Crisp, *and others: and given some caution to the people, not to mistake and abuse such words of Free-Grace, and precious consolations.*

And if they will still proceed in this way, after such conviction and evidence, they may. The Philistims, *having found their Dagon fallen before the Ark of God, yet would set it up again (a base Competitor) till it lost both hands, and head, and nothing but a filthy stump was left. Let them presume of parts,*

place,

place, and repute in the Church (as a Knight of the Parliament ſaid once to me, in the ſame caſe; It makes no matter what ſuch a mans doctrine, or opinion be, his worth and eſteem will win him the field) *yet let them conſider withall, that the righteous God dwelleth with the humble; and ſeeth every one that is proud in heart, to abaſe him: And none, exalting himſelf againſt him can proſper.*

Indeed, as the Phariſaical, and Antichriſtian ſpirit will live and breath in ſome unto the end; ſo the more any are found to walk in the pure ſteps of Chriſts, Stephens, *or* Pauls *Miniſtery or Doctrine, the more will that Spirit be diſpoſed and ready to cavil, and except againſt them as Antinomians, Libertines, Seducers, Heretickes, &c. Oh how reproachful, odious, and bitter are their words! how do they defame and declaim againſt us, and breath out threatnings ſtill, if ever the ſword come into their hands! And alas, what have we done! what error or fault do they make to appear in us! Thou muſt ſee, good Reader, what cauſe and colour they have.*

Yet ſome Object, If we be not Antinomians, why do we not make it appear ſo? and why do we not ſpeak againſt them that are, as do others? My anſwer is; 1. *I hope now it is moſt apparent, we are not Antinomians: and that charge to be moſt undue, and unjuſt.* 2. *I have preached over the whole Decalogue, and the Lords-Prayer; And yet they ſay, I caſt out the law, prayer, and all duties out of the Church: how can their mouths be ſtopped?* 3. *And in truth I know not one Antinomian: And to rail or to ſpeak ſo bitterly, and conſtantly againſt ſuch, and the overſpreading of that ſect, as do many, is to confirm that falſe opinion in the hearers mindes: which I wiſh much rather might dye, and periſh.*

I hear of Sects in our Land, and Kingdom, incredible for number, and nature. And I bleſs God, that I am acquainted with none, that adhere to any, as I know: for I have determined to know nothing among my people, but Chriſt, and him Crucified: And I both wiſh and ſtrive, that they, and I may live onely by the faith of him; for therein is all ſpiritual peace, reſt, and conſolation: and thence freely and continually floweth humility, meekneſs, patience, confidence, ſelf-denial, obedience, love, goodneſs.

Many endeavour in vain to hammer, and beat out an unwilling ſervice, and ungrateful performances by a legal Miniſtery: and do ſometime change and reform the outward life; but the heart is ſtill the ſame, unmortified, not purified, nor pacified: God doth draw his with cords of love unto him. And the word of the Kingdome (which is the Goſpel of ſalvation) is like leaven hid in the Meal, which effectually altereth, and turneth all into its owne nature. Thus, the wiſdome from above is pure, then peaceable, gentle, eaſie to be entreated, full of mercy, and good fruits: without partiality, whithout hypocriſie, Jam. 3. 17. *hence alſo, They ſhall not hurt, nor deſtroy in all my holy mountain, ſaith the Lord,* Iſa. 11. 9. *But, alas for wo, the fruit of doctrine, now a dayes is,* That the Wolf ſhall not dwell with the Lamb, *&c. It is time for the Lord to put to his hand.*

Reader, Thou art now to judge, and determine whoſe be the errours and miſtakes. Be thou wiſe, and impartial, and if any can in love clear them to be mine, he may call for my retractation, and have it. The Lord keep us in that faith and love, which is in Chriſt Jeſus.

Farewel.

MONOMACHIA, or, A ſingle Reply to Mr. *Rutherfords* book, called, *Chriſts dying and drawing of Sinners:* vindicating and clearing onely ſuch poſitions and paſſages, in the book intituled, *The Aſſertion of Grace*, as are by him palpably miſtaken and perverted: and ſo miſcalled *Antinomian*.

THe firſt Exception that I find, is againſt this paſſage in *Aſſert.* pag. 37. *Holy walking and good works can no more be meanes, or the way to the kingdom* (*as Mr.* Towne *and other* Antinomians *ſay,*) *then motion within the City can be a way to the City, in regard the man is in the City before he walk in it.*

Reply. If all muſt be *Antinomians*, who ſo have held and ſaid in our ſenſe, then you will condemn, with us, all the Orthodox. But 2. If you can put a good conſtruction upon their words, why will not charity do the like for us? will you be partial? 3. Where is your confutation, or conviction of errour? 4. The kingdom of grace and glory is but one in nature and kind, as all do aſſert: the difference is in regard of degrees. And the entrance into it, is by regeneration. *Joh.* 3. 5. which is before all works; therefore we do rightly teach, that a man muſt firſt be in the *New-Jeruſalem* the City of God, before he can walk in it. 5. If you will take the kingdom ſtrictly for the future ſtate of glory and felicity, (which you know your *Antinomians* do not in this their poſition) yet even then it is the free gift of God without condition of our works, as *Rom.* 6. 23.

The

Neque enim ...diemia no... ...a aut causa ...t aut conditio, ...opter quam ...ccepti coram ...co.

The free gift of God is eternal life through Jesus Christ our Lord. As the mean through which it can be received, is Christ; so faith is the instrument by which; as a gift is received, and taken by the hand from the giver. Lastly, There is one in your bosome will tell you, that we are not against good works, which God hath ordained that we should walk in amongst men; onely as you grant them to be improperly conditions of life, so we according to the Scriptures and the Orthodox, do affirm that opinion to be false and dangerous, from which it's most hard to withdraw mens minds and thoughts, it is so naturall unto them; and in the best construction, it doth obscure *the free grace of God in Christ Jesus.* Importing, that Christ saveth not without works: or faith cannot receive Christ in the promise for both righteousness and life: but he is held forth for salvation upon condition and after our good works: so that faith also must be kept in suspence and Gods promise too, untill the end of our holy walking.

Mr. *Rutherf. Neither do these places make justification and regeneration all one, as Mr.* T. *with other* Antinomians *do: for we are not regenerated by faith, but that we may believe: but we are justified by faith.* 2. *Regeneration putteth in us a new birth, the image of the second* Adam: *justification formally is for the imputed righteousness of Christ, which is in Christ, not in us.*

Reply. 1. You may see there (pag. 78.) that it is brought in as the saying of *Melancthon*, whose words upon *Joh.* 3. are these, *Christus justificationem dicit esse regenerationem*, &c. Christ saith that justification is regeneration: this is indeed to mortifie the flesh, and to be renewed in Spirit. True mortification is the sence or feeling of death, whereby the flesh is confounded and judged: vivification is, in that death, a sense of life, peace, joy of heart, &c.

As also of Mr. *Fox*, who saith thus: "Regeneration is not a "being altered into a new bodily substance from what we were, "but a being turned by reconciliation into a new state of grace: "so as such, who were before dead to God, and damnable crea- "tures and children of wrath, are now accepted, purged, justi- "fied from the malediction of original and actual sin: they who "were separated from God, are restored again into favour "and grace. I could adde others of as good judgement and expe-

experience, as is any adversary.

Your reasons are invalid: for 1. If regeneration be to faith, and so be before it, then it followeth, that either we come not to Christ, and become one with him by faith: (which elsewhere you affirme, as do others) or else regeneration doth precede our union; which is against the noon-light of Scriptures. We are in Christ before we become new creatures, 2 *Cor.* 5. 17. *Joh.* 15. 1, 2.

2. Then regeneration is not the begetting of man again to God, as *Jam* 1. 18. but a begetting of new qualities, or a renewing of Gods Image in him, who as yet is a sinner in the state of nature, a Child of wrath, *&c.* And so the accident will be before and without its proper subject: there being found the likeness of a Sonne, without the Sonship it-self. Or at least by your opinion one may be regenerated, and so the Child of God, who is not as yet justified nor in favour and acceptance with God. This is clear, if regeneration be to faith. And then we are to believe, that we may be justified, reconciled, *&c.*

3. Then also, either the word is not the seed of our new birth, as 1 *Pet.* 1. 23. or else the word is effectual to regenation without and before faith. But the word profiteth not without faith, *Heb.* 4. 2. And faith is first required to make us Sonnes of God, as *Joh.* 1. 12. The power to become the Sonnes of God is given to them that receive Christ, or believe in him: so *Gal.* 3. 26. *Ye are all the Children of God by faith in Christ Jesus.* If by faith, then not before it.

Our second thoughts may be more satisfactory.

Mr. *Rutherf.* pag. 257. *Mortification and new obedience, as Mr.* T. *and others say, is but faith in Christ: and not abstinence from wordly lusts, that war against the soul.*

Reply. 1. Abstinence from worldly lusts, cannot be mortification formally and properly so called, for it is to kill and crucifie lust, *Gal.* 5. 24. that is more then to abstain from it. 2. Your accusation is false; for I say not so: see the place again.

Mr. *Rutherf.* pag. 272: *To repent, to mortifie sin, is not to condemn all our works,* (*as Mr.* T. *saith*, Assert. pag. 15, 16.) *righteousness, and judgement, and our best things in us, and then by faith to flee to grace: nor is it to distrust*

our

our own righteousnes, and to embrace Christ in the promise. Because 1. *this is faith, and we are justified by faith, not by repentance and mortification: neither receive we Christ by repentance.*

Reply. Your wrong is manifold: for I confound not faith and repentance: but say, that they are inseparable in the subject, and yet to be distinguished, as *Mark* 1. 15. *Repent and believe the Gospel.*

2. I do not make repentance and to mortifie sin all one, as I there speak of repentance.

3. Neither say I, that to repent and to mortifie sinne, is by faith to flye to grace, embrace Christ, *&c.* The Law is against you as a false witnes in all these. And you cannot but perceive that I speak of that legal repentance and mortification, which you with others so much stand for, as requisite before faith. Which is when a man is so laid open to himself, so effectually convinced, and wrought upon by the Law, that he seeth, acknowledgeth, and renounceth all things in him and done by him, as sinne and abomination before the Lord, whatever esteem he hath had of them formerly, or whatever shew they may make. Yea, and as sinne, *the sting of death*, appears and reviveth in all, which is the very mortification, the wounding and killing of the soul, *Rom.* 7. 10. so all these seeming excellencies and good things become mortified within him, and his heart that lived and rejoyced in them, now dyeth unto them: finding nothing but vanity, sin, and death in all things out of Christ. Thus he repenteth and changeth his mind with shame and sorrow, that ever he so exalted and established his own righteousnes of works, as did *Paul* and those zealous *Jews* being converted to the faith.

And because we are necessitated to carry this body of death to the grave, and therefore sin and death will ever and unavoidably be in us and all our works; and we can by faith in Christ alone, finde true righteousnes, life, peace, confidence, joy and salvation: hence Christ is our onely treasure, who hath our hearts delight, and all else are renounced, and accounted as dung and dross, *Phil.* 3. 9. You neither may nor can rightly understand my words as spoken of that Evangelical repentance, or mortifying of sin in life and conversation by the Spirit, of which we read, *Rom.* 8. 13. *Colos.* 3. 5.

Also

Alſo you know, that both in the Scriptures and Authors, repentance is ſomtimes taken largely, as comprehending faith alſo, with the effects and fruits of it: and ſo it is divided into mortification and vivification. But ſince all fulneſs is in Chriſt, who is made unto us wiſdom, righteouſneſs, ſanctification and redemption, that all our rejoycing ſhould be in him, he that liveth by faith in him is the onely mortified man, *Pſal.* 73. 25. *Whom have I in heaven but thee? and there is none upon earth deſired beſides him.*

Mr. *Rutherf.* pag. 273. *There be two things in the Law. 1. The authority and power to command. 2. To puniſh.* pag. 275. *Its moſt falſe that Mr.* T. *ſaith, To juſtifie and condemn, are as proper and eſſential to the Law as to command. 3. Its falſe that we are freed from active obedience to the moral Law, becauſe Chriſt came under the active obedience: for law requires obedience out of love.*

Reply. Theſe two authorities of the Law are repeated and inculcated by you and Mr. *Burg. paſſim; ad nauſeam. Dictator*-like, you ſtill ſay, *It's falſe, it's moſt falſe*, &c. but where is there any truth or weight in what you ſay againſt me? I can contemn your vain and reproachfull words, and do account your ſelf-coined diſtinctions as windy, without warrant and weight. You have a ſatisfactory anſwer in my former Reply. I may challenge you to produce one ſyllable for a Law commanding, without its condemning power. Remember *Matth.* 5. 17, 18.

2. That the Law requires obedience out of love, its true; but we worke from ſelf-love, and for ſelf-ends, *viz.* that we may *live thereby, and not dye.* The firſt *Adam* by his obedience might have preſerved himſelf, in that life and ſtate of holineſs and happineſs he had by creation: but now in Chriſt our life and and felicity is attained and kept by faith: we believe that we may live. And we love and obey freely, for no ſuch ends, as not ſtanding and falling by our obedience or diſobedience moral. Alſo if our love be changed from legal into evangelical, void of ſelfneſs, Yet that altereth not the cords of the law, nor the chaines we were in; but Chriſt hath happily freed us from them. The change is in the true Chriſtian, and in his eſtate, but you can ſhew no change in the Law. Neither do we deſtroy the Law, as you ſlander us

again, but do eſtabliſh it by faith, *Rom.* 3. 31. Where I ſee that *Paul* preached the ſame way that we do, in that he was ſo put to clear and vindicate his Miniſtery, as you do us.

This alſo will ſerve for that exception in pag. 275. where you ſet the ſame Coleworts before your Reader. It is your conſtant doctrine, that works have reward here, and eternall life hereafter: and that they be conditions, and the way to life and glory: how this will conſiſt with faith and Chriſt, let all judge.

Mr. *Rutherf.* pag. 332. *Town in Aſſertion*, pag. 56, 58. *A believer is as well ſaved already, as juſtified by Chriſt and in him. Divines ſay, Our life and ſalvation is inchoate: but they ſpeak of life as it is in us* ſubjectivè: Quantum ad nos ſpectat, *or in reſpect of our ſenſe and apprehenſion: here in grace, our faith, knowledge & ſanctification is imperfect: but in regard of imputation and donation our righteouſneſs is perfect, and he that believeth hath life, no: he ſhall have it, or hath it in hope onely.* Anſw. *If we have glory really actually, perfectly, but want it onely in ſenſe, we have the reſurrection from the dead alſo actually: — we want nothing of the reality of heaven but ſenſe: but we are not yet before the throne. Therefore holy walking can be no way nor condition nor means of ſalvation, &c. therefore no wonder they reject all ſanctification as not neceſſary: and teach men to looſe the reynes to all fleſhly walking.*

Reply. Juſtification puts the ſoul into a preſent ſtate of ſalvation. The Scriptures are plain. *He hath ſaved us*, 2 Tim. 1. 9. Tit. 3. 5. Eph. 2. 8. and *Theſe things have I written unto you that believe, &c. that ye may know that ye have eternal life*, 1 Joh. 5. 13. *This is the record, that God hath given to us eternal life, and this life is in his Son* ver. 11. and Epheſ. 2. 5. *God hath quickned us together with Chriſt, and hath raiſed us up together, and made us ſit together in heavenly places in Chriſt Jeſus.* I muſe you ſtumble in ſo clear light. Hence, ſaith *Muſculus, Before God* we are all that which he willed, and alſo hath cauſed us to be. Chriſt is not alone in his eyes, but we alſo are conjoyned to him. The Aſſertion doth preſent you with teſtimonyes ſufficient. you believe ſo farre as you ſee and feel. If you deny our perfection in Chriſt our head (*In whom*

whom we are compleat Col. 2. 10) deny alſo our union with him, that we have received him, have him, *are now the Sons of God*, 1 Joh. 3. 2. Yea, then deny that God hath given us as yet Chriſt, and life in and with him: but all is ſtill kept in ſuſpence, and reſerved till future. So where the Spirit of truth ſaith, God hath given unto us Chriſt and eternal life in him, your Ghoſt ſaith, nay, but he will, his promiſe is *de futuro*: give us them upon condition of our good works. and by them as a way we muſt come to Chriſt and ſalvation. God hath conveyed and given nothing by promiſe. There is no Chriſt nor life in reality and ſubſtance communicated by the word and Sacrament: theſe are empty ſhels. The juſt liveth by faith, what feedeth he on to nouriſh and encreaſe life? what on the Wind? well, you teach that we muſt live in hope to have all in the end, upon condition of our obedience and ſervice. And for this reaſon you call upon men to work and pleaſe God. But the truth ſaith, Chriſt hath received all for us: and we enjoy all in him.

You ſay, that becauſe we hold works are no conditions of ſalvation, therefore we looſe mens reines to carnal walking. Its a Popiſh cavil or ſlander, And argueth a ſpirit in the Author too ſervile and mercenary, which will do no good but for lucre, and to gain by it, and ſuch a ſpirit muſt needs accompany your doctrine.

Mr. *Rutherf.* pag. 463. *Mr.* T. *ſaith*, *In ſanctification as well as in juſtification, we are meer patients and can do nothing at all*: and pag. 464. *The bleſſedneſs of man is onely paſſive, not active in his holy walking.*

Reply. As this is objected in your other book, ſo you have your anſwer to it. But my words are in *Aſſert.* pag. 68. What can you do to the ſanctifying or changing of your ſelf, more then in your juſtification? Its Gods act to ſanctifie throughout, you cannot make one hair white or black. Who would think that Mr. *Rutherf.* would quarrel with this? You alter my words, to make them capable of your gloſs and ſenſe. But all men may ſee that I ſpeak of the act of ſanctification, and not of the expreſſion and fruits of it. If you can ſanctifie your ſelf in whole or part, glory in your *freewil* and power: but that is the greateſt arrogancy of Antichriſt, ſaith one. So I leave you, with your abſur-

dity unto the worlds cenſure: you ſhew neither text or reaſon againſt me.

2. And that bleſſedneſs is paſſive & not active in holy walking, you muſt grant: or when you ſay any thing againſt it, deſerving or requiring it, you may then expect your anſwer. Bleſſedneſs in holy walking is declarative, ſhewing how God hath renewed, and enlarged the heart: but that phraſe is yours, not mine.

Pag. 503. Mr. *Rutherf. Town the Antinomian ſaid*, David *confeſſed his ſins, not according to truth and the confeſſion of faith, but from want and weakneſs of faith*, &c.

Reply. My words are *David* prayed that his ſins might be pardoned; which you grant were pardoned. Now then did he thus pray according to truth and the confeſſion of faith; or from want or weakneſs of faith, and of the effectual apprehenſion of forgiveneſs? Is not Mr. *Rutherford* now the *Antinomian*, who againſt Law ſo palpably miſtakes his Adverſary? There is great difference between confeſſing of ſinne, and praying for pardon. If God, my own conſcience, men, yea Satan require that I confeſs my ſelf a ſinner, I ſhall readily do it: for this is to juſtifie God in his Law, ſaying, There is none righteous, *&c.* And this may well ſtand with my faith, and effectual apprehenſion of pardon: for I confeſs what I am in my ſelf: I believe what I am in Chriſt, through that grace that juſtifieth the ungodly. Thus while your miſtakes onely make me erroneous (whom otherwiſe you find not ſo) who is now the *Antinomian*? Is not the Author of the errour? ſo all will returne to your own diſcredit and diſadvantage: And what a groſs ſlander is that which followeth, *viz. Town and all Antinomians* teach, that it is unbeliefe, a worke of the fleſh, of old *Adam*, &c. that juſtified perſons confeſs or feel ſin, ſorrow, or complain of the body of ſin, as *Paul, Rom.*7? This is as if the continual dwelling of ſinne in us, did not trouble us, or could not conſiſt with faith in juſtification by Chriſt: or that now the ſpiritual eſtate of the ſoul, being clear and ſafe, made up in Chriſt, ſin in no other regard were ſorrow or trouble to us. But you cannot in this neither make good your charge: You care little how falſly you accuſe us, ſo that you make your Bill foul and black enough to make us ſtill more odious and vile.

M. Rutherf. pag. 505. M. T. *contendeth for a compleat per-*

perfection, not onely of persons justified, but also of performances: so that, saith he, pag. 75. *I believe, there is no sin, malediction, or death in the Church of God----he will have a perfection not of parts, but also of degrees; this he proves from* Luthers words *perverted.*

Reply. What perfection I contend for, you must yeeld me, or else, with your heart you believe not, that there is a holy Church; which is indeed, as *Luther* saith, nothing else: but I believe that there is no sin, no malediction, no death in the Church of God; but this is in Christ, not in our selves: by justification, not by inherent sanctification, for this is imperfect. You say I pervert *Luther*; take his words again. So mightily, saith he, worketh faith, that he that believeth that Christ hath taken away sin from him, he like Christ is void of sin. Again. Christ will have us to believe, that like as in his own person there is now no sin, nor death, even so there is none in ours; there is no defect in the thing it self, but in our incredulity. Let us see what construction, or sense you can make of these words. But you pervert my words, or meaning, as if I meant it, that sin dwelleth not still in us: a fiction. But *Luther* addeth, as you read in the Assertion, That to reason its a hard matter to believe these inestimable good things, and unspeakable riches. Moreover, Satan with his fiery darts, and his Ministers with their wicked and false doctrine, go about to wrest it from us, and utterly to deface this doctrine: and specially, for this Article, we sustaine the cruel hatred and persecution of Satan and the world; for Satan feeleth the power and fruit of this Article. Consider what you Read.

M. Rutherf. pag. 510. *When D.* Tailer *objects, as a limb of their fleshly divinity, No action of a believer after justification is sin;* M. T. *Answers, Nothing, but of the way: no action is sin: the disorder or ataxie of the action is sin. But* D. T. *meaneth that there is no disorder in the action of a justified man by their way,* &c. *can this be any but the divinity of the flesh?*

Reply. If the Dr. say it, you will swear it: But my answer is direct to his words; yet sith you now, help me to know his meaning, I say, there is disorder in their actions: else perfection should be in us, and no need of justification if we sin not. What gaine you by this? you say, by justification there is no removal of sin,

but

but of the guilt, or obligation to eternal wrath, *&c.* But the Scripture ſpeaketh not of guilt nor obligation to puniſhment, but of ſin, and the debt it ſelf; whereof we being diſcharged, the obligation to the curſe ceaſeth upon that: yet we may be diſcharged in our accounts with God of ſin, and it be ſtill dwelling in us; and we confeſs it too. Now what fleſhly divinity is this? nay, is not your doctrine truely fleſhly? for it is ſelf-liking, and from a carnal principle, That our good works are conditions of life and ſalvation: And that Chriſt ſaveth from eternal wrath, but we muſt ſuffer temporary puniſhment here; we may ſin, and the law not curſe us, *&c.* hence is your doctrine ſo currant, and acceptable to all carnal mindes.

M. Rutherf. pag. 572. Towne (*by the word Law* Rom. 6.) *I underſtand*, ſaith he, *Moral law, with all its Authority.* Anſw. *If we be freed from all authority of the law, then hath the ſixth command no authority from God to teach that murder is a ſin: that Idolatry is againſt the ſecond commandment.*

Reply. By like conſequence it may be ſaid, If there be no curſe, nor condemnation in the law we live under, as you teach us, then the ſixth Commandment cannot curſe, or condemn for murder, *&c.* Your Argument holdeth not: what the law ſaith, it is to them that are under it. The law may have power, though you in a true ſenſe be not under it. So the Law teacheth what ſin is, and what curſe is annext to ſin, though you agree with the prophane, and ſecure in heart, who in their imaginations deceitfully ſeparate ſin and the curſe, as they would ſin without peril.

M. Rutherf. *Then the Believer, when he lyes, whores, &c. is not obliged to know, and ſee, from the light of the law, that theſe be ſins.*

Reply. In like manner by your doctrine he is to ſee no condemnation, nor danger by the Law for theſe ſins, but may live and continue ſecretly in ſinning; for the Law, to him, hath no condemning power: deliver your ſelf, and acquit me.

M. Rutherf. *Mark*, ſaith T. *Three grounds of miſtake. 1. That juſtification and ſanctification are ſeparable. 2. To eaſe men by faith of the yoke of the law, is to ſuffer them to run after the courſe of the world. 3. That all ſtrict conformity to the law is right ſanctification.*

Anſw.

Anſw. 1. *Not any of theſe is owned by Proteſtant Divines, they are all in* Mr. T. *forged calumnies.*

Reply. I hate forging, and wiſh you uſed it no more then I: you finde not me charging Proteſtant Divines with theſe: but whether Mr. *Burgeſs* with the Preſident and fellows of *Sion*-Colledge (who unanimouſly juſtifie and commend to the whole Kingdome his Sermons and Doctrine) and Dr. *Taylor* (whom your ſelf ſo much defend) be Proteſtant Divines, I leave that to your thoughts. For, 1. Mr. *Burgeſs* ſaith expreſly, That the Law is uſed as an effectual inſtrument of Sanctification, Regeneration, and Converſion. And D. *Taylor* ſaith, If a man be freed from the Law, he may whore, ſteal, *&c.* as if there were no power in the word of Grace, and ſpirit, to renew, guide, and keep us in the good wayes of God. And to the third, I ſay, If hundreds teach not ſo, then I am miſtaken. Who is now the forger of Calumnies? whether they owne them, or no. I avow them as I ſay. Yet you ſay, we never make the Law the efficient inſtrument of ſanctification: and you know it is otherwiſe. They, for whom you ſo plead, and againſt whom, for that cauſe, we except, have taught and publiſhed, as I ſay.

Mr. Rutherf. *I cannot ſee, that ſanctification is any thing by Antinomian Doctrine, but meer juſtification.*

Reply. You want eye-ſalve, or will not ſee; how often may you read them diſtinguiſhed in the Aſſertion?

Mr. Rutherf. Mr. T. *paſſeth by all guidance of the Saints by Commandment of Law or Goſpel, and tells us of a leading by a free Spirit onely. So that by the Antinomian doctrine, we are no more under the Goſpel, as a directing and Commanding rule then under law. What hindereth then but Antinomian juſtification bids, live as we liſt? 2. A dead letter forbids no ſin, commands no duty: but the Goſpel, without the Spirit is a dead letter, as well as Law.*

Reply. 1. Is Mr. *Rutherf.* guilty of denying all truths he never mentioneth? but 2. The Aſſertion telleth you of a ſanctifying vertue and power of the Spirit by the Goſpel, to ſubdue ſin, change the heart, and freely diſpoſe it to walk according to the rule of the Law: this you read. And under this dominion and guidance of this Evangelical ſpirit of Chriſt, are all the Sons of God,

God, *Rom.* 8. 18. What an indirect and undue inference then do you make, saying, We teach men to live as they list? First, there is a change in their list and will from what they were: *The Spirit lusteth against the flesh*, Gal. 5. And 2. I tell you, If this Spirit have not soveraignty over you, and power to renew and guide you, you will neither follow the rule of Law nor Gospel. The unction leadeth into all truth.

You call the Gospel a dead Letter; Its no Scripture-phrase: which saith, its the ministration of the spirit, 2 *Cor.* 3. 8. yet it makes not against me at all.

Mr. *Rutherf. If by conformity to the law in the letter,* Mr. T. *means external obedience without faith in Christ, He knows Protestant Divines acknowledge no sound sanctification, but that which is the natural issue and fruit of justification, and flows from faith. And such strict conformity to the law, we hold to be true sanctification, though all enemies to holy walking cry out against it, such as are all mockers of all religion, the Prelatical and Antinomian party, who mock strait walking.*

Reply. *Bona verba quæso.* But 1. I know Protestant Divines hold sanctification to issue out of justifying faith; and you cannot but know many who deny it, and that some will have sanctification to be coetaneous unto, yea to precede justification. 2. If it be the issue and fruit of faith, by which the heart believeth first to justification and salvation; how is it that you teach strict conformity to be a necessary condition, mean or way of salvation, which by faith is attained in order before holy walking? *He that believeth is saved. Abraham* did believe and work both; but he did onely by faith come to blessedness: and so all his children, *Gal.* 3. 9.

2. You are ill-transported, when in your distemper you conjoyn us with the Prelatical party (though I doubt not, but amongst them were divers as sound for doctrine, and life, as in your party) and make us both mockers, and enemies to holy walking. Sir, doth the Law now regulate you, when you are so far from charity and truth?

The Lord forgive, and grant you repentance. *Amen.*

Mr. Rutherf. pag. 575. *There is a twofold keeping in of sin-*

ſinners; one meerly legal — they care not for Mr. T. Gaole.

Reply. The law is not my Gaole, but Gods; and both they and you may be made to minde it more then either yet doth: you ſpeak too contemptibly.

Mr. Rutherf. Mr. T. *will have the believer ſo free, ſo perfect, as the law needs not to teach, nor direct him in one ſtep: he doth all without a keeper, by the free compulſion of a Spirit ſeparated from Scriptures: which is right down, A believer is neither under law, nor Goſpel, but a Spirit ſeparated from both, guides him.*

Reply. When I ſay the Spirit of the Lord is his keeper, do I teach then, he hath no keeper? 2. He receiveth the Spirit that leads him, by the Goſpel; how falſe then is your charge? who ſpeak or dream of a ſpirit ſeparated from Goſpel, and not I. And yet the Spirit breatheth, and bloweth in the heart, and the voice or ſound of it is there heard, when there is no ſillable of outward Law or Goſpel: but you have ſufficient anſwer before: As for your inſtances of *Joſeph*, and *David*; I ask of you, whether it was the Spirit within, that kept them from offending, or the law?

T. pag. 5, 6. I muſe you omit to ſhew what it is to be under Grace.

Mr. Rutherf. Dr. Taylor *did not omit to ſhew what it is, if you did not omit to read his words, he is clear to any.*

Reply. Before you complained you could not ſee what was plain before you: but now you can ſee what is not extant; this is the fruit of partiality.

Mr. Rutherf. *But let your expoſition ſtand, you are not under the law as teaching, directing, regulating believers in the way of righteouſneſs: but the Goſpel giveth power to ſubdue ſin, without any teaching, or regulating power of the law. But what is the power of ſubduing ſin to the Antinomians? not ſanctification, but juſtification; that is, a power to believe that Chriſt hath obeyed law for me — we are obliged to no perſonal ſanctification, &c. then to be inherently holy is unlawful to Antinomians.*

Reply. The expoſition is not mine *verbatim*: yet even in your owne expreſſion the light of truth is ſo clear, and convincing on our part, that you turn your back on it, as afraid to meddle. And

being disposed to take occasion to wrangle, you demand what it is to subdue sin? whereas it is set before you: even the weakening of the power of sin within us, that it domineer not over us. Indeed the Prophet, *Micah* 7. 19. useth the phrase of subduing by justification, and that is a true subduing it in the conscience, that it there raign not to death & condemnation. And yet by your confession, this must precede, and is the proper cause of subduing it in conversation: and then that will necessarily follow, issuing out of this faith: So that in fine, this is but a Papistical cavil, That to teach justification is the overthrow of holiness and good works. Lastly, whereas you tell of obliging to sanctification, I answer, we are to believe, that God will sanctifie us, and that throughout, and put his Spirit into us, to lead us in his wayes; and so in that faith desiring and hungering after it, to seek to him (as a sick man longing for health, unto his Physitian) and to wait in the use of his ordinances, that he may so perform. The new Covenant properly requireth nothing of man; but God, knowing his spiritual poverty, and utter disability, calleth upon him to seek to him, who worketh both the will and the deed of his owne pleasure. *Open thy mouth, and I will fill it*, Psal. 81. Your slanderous conclusion is both against the rule of Gods law, and of all humane arts. But such extravagancy becometh, or still pleaseth Mr. *Rutherford*.

T. Assert. pag. 6. I deny not the law to be an eternal, and inviolable rule of righteousness; yet the Grace of the Gospel doth truly and effectually conform us unto it.

Mr. Rutherf. pag. 578. *I ask to whom the law is a rule? if to Believers, then they must be under it.* 2. *That rule the grace conformeth unto, we must be under.* 3. *An inviolable rule of justice cannot be violated without sin. Then the Believer cannot violate the law, and murder, but they must sin, and violate the rule*, &c.

Reply. Its true, the law is an inviolable rule, but not to him as a Believer, or in the things of his Faith; but here he departs from it, for he doth not the Law to be saved: but believeth, after the rule of the Gospel.

2. If you consider him morally, I see not, but he may be conformed to the rule of the law, and yet not under it, but under grace, and the rule of the spirit, which conformeth him.

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3. In this your moral or civil conception of him, you take him quite out of Christs kingdom, where grace reigneth. And now, grant he doth murder and sin, It is death and condemnation by the same rule and law: so that he must be totally removed out of the limits of the law, before he can be freed and secured from either sin or death. You leave faith, and fall from grace in all your arguments. And they are as forcible to maintain the condemning power of the law to believers, as the regulating; for where the law regulates, it may condemn; and so it doth the best Saint here, if you bring him, and his life under it.

T. Assert. pag. 7. Through faith is bred assured confidence, lively hope, *&c.*

M. Rutherf. pag. 579. *This is a close perverting of the word of truth: the Antinomians faith may here be smelt: then whoever once wavereth or doubteth, are yet under the law of works. A doctrine of despair to broken reeds, who cry,* I believe, help my unbelief.

Reply. I must commend to you *Jam.* 1. 6, 7. But observe, good Reader, what is here excepted against, *viz.* Through Faith in Christ is bred assured confidence, lively hope, pure love towards God, invocation of his name without wavering, fear, or doubting, not questioning his good will, audience, acceptance; which would never be effected by all the zeal and conscience towards God according to the law of works. And now judge impartially, what truth can be current with Mr. *Rutherf.* I aske, 1. can assured confidence, lively hope, *&c.* come, or be effected any way else then by faith in Christ? If there want light at Noon-day, Read *Heb.* 3. 9. where your Bible-Note saith, That he calleth that excellent effect of faith (whereby we cry *Abba, Father*) confidence, and to confidence he joyneth hope, which is termed a lively hope that God begets unto, 1 *Pet.* 1. 3. see also, *Heb.* 10. 22, 23. *Rom.* 15. 13. *and* 10. 14. *How shall they call on him on whom they have not believed?* But it is like this moveth M. *Rutherf.* that it is said, that these cannot be attained by all the zeal according to the law of works; yet *Paul* clears it, *Eph.* 2. 18. That through Christ we have entrance unto the Father: and *Eph.* 3. 12. By him we have boldness, and entrance with confidence by faith in him. If Mr. *Rutherf.* object, But these are not in full and absolute per-

ſection, where yet true faith may be? Who ſaith ſo, or who but Mr. *Rutherf.* would ſo cloſely pervert the truth? that I may retort his owne words. Being juſtified by faith, we have peace, *&c.* In whom believing ye rejoyce, *&c.* God hath begotten us againe to a lively hope, *&c. Rom.* 5. 1. 1 *Pet.* 1, 3, 8. Nay, ſaith Mr. *Rutherf.* This is a cloſe perverting of the truth; for he doubts not, but that there are many weak believers, of a trembling, timerous, and troubled ſpirit, whoſe faith is not yet able to over-maſter their fears, which cauſe torment, and diſquietneſs: but I ceaſe.

And Mr. Rutherf. *hereby ſmels our faith.*

Reply. Naribus utilis; yet no unſavory errour. And know it, that it is the effect of the law of works upon the natural conſcience, and the unbelief of the Goſpel, that keep the ſoul in bondage through that ſlaviſh fear.

Mr. Rutherf. ibid. *The covenant of grace commands faith, and alſo good works as witneſſes of faith: but Mr. T. will have good works in any Notion of an Evangelick command to ſtand at defiance with the covenant of grace.*

Repl. What contend you for? if you grant grace to be the fountain-cauſe of all holy walking, then not the law. 2. If it be a lively and free fountain, then doth holineſs iſſue out of it, as a pleaſant ſtream: and how now do good works ſtand at defiance with the covenant of grace? Beſides, it is ſaid *Catachreſtically*, abuſively, and not properly, that the covenant of grace commands faith, and good works; for it promiſeth to give both, to them who have power to neither. Laſtly, theſe works are not done as conditions to obtain eternal life: for that is ſaid *paſſim*, to be by faith without works: faith for ſalvation, good works for converſation.

Mr. Rutherf. ibid. *The man under the law cannot give himſelf to be ruled by the law after the minde and will of God, as Mr. T. ſaith, except Antinomians be Pelagians.*

Reply. Its a palpable wrong: I have no ſuch words, as that a man under the law can give himſelf to be ruled by it after the mind and will of God; you have a ſtrange conſcience, that no better bridleth you, though your affections be void of love to your Adverſary. I might more truely reply, by your doctrine, That a man under the law can do it: for you free none from under it: or elſe

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you are not ruled by it after the mind and will of God. And that is most propable: who now is the Pelagian?

But to deal plainly, what say you of *Paul* and many zealous *Jews*, who in earnest applied themselves to do the things of the Law? so that *Paul* saith, touching it he was blameless, and that before his conversion to the faith. *To do it after the mind and will of God*, is your addition.

Mr. Rutherf. Paul *speaks of a man under the Law in the flesh, and in opposition to that under Grace, married to Christ; he that is dead to the Law, married to Christ, and serves God spiritually. And it's clear, the Apostle counts it a part of deliverance from the Law, and a fruit of our marriage to Christ, that we bring forth fruit to God, walk holily, and serve in newness of spirit.*

Reply. Jam convenimus. What contend you for? all is granted, that I desire or said: for 1. then Christ, and not the Law, as a husband makes fruitfull. 2. Then there was a serving of God under the Law in the oldness of the letter. 3. Where, or how then find you me to be against holy walking, and according to the rule of righteousness? Is not this your false slander?

Assert. *How can Christ redeem us from the Law, except in the same sense and extent, that Christ was under it?*

Mr. Rutherf. 1. *Christ was under the Law of Ceremonies: I hope Gentiles were not under that.*

Reply. The question is of the moral, and you talk vainly of ceremonial.

Mr. Rutherf. *If Christ was under the Law as a rule, to free us from it, why commands he to imitate him?*

Reply. Christ was under the Law for life, even to obtaine favour and salvation for us; so he is in the end of the Law for righteousness to all that believe. 2. It is by his spirit and power any imitate him, walking as he did, and so do keep the Law, as he did, freely in love; not for self-life or self-ends, for so did Christ, who sought not himself.

Assert. pag. *Mr. T. hath a strange evasion. The spirit is free, why will you controle and rule it by the Law? whereas the nature of it is freely to conforme heart and life to the out-*

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ward rule of the law, without the help of the law: as a crooked thing is made straight, &c.

Mr. Rutherf. *To do the will of God, meerly as commanded, from the power of an outward commandment, is legal, saith* Saltmarsh; *and Mr.* T. *saith it is to controul the free spirit. Three means, saith* T. *are passive; to hear, read, receive Sacraments, are so many restraints laid on the free spirit.*

Reply. I say again, If the spirit rule you according to the Law, then neither Law nor you do rule it; but the Law is onely the rule or pattern, according to which the Spirit formeth you. What can be more plain to him that will see and grant any truth? And this makes no contrariety, but a sweet harmony between the word and the spirit: yea, and establisheth the Law by the faith and Spirit of the Gospel. And here you would range us among the old *Anabaptists, Enthusiasts, &c.* and love to expatiate, having burst the banks and bounds of charity and truth. I am not more strange to you, then this is to me, That you are of such a spirit.

2. Where say I, that meanes are passive? The Spirit is pleased to blow sweetly by all Evangelical meanes, as Preaching, Prayer, Sacraments, *&c.* and we rightly using them, do carry our selves passively, that the Spirit may thereby breath and give life to our Spirits, and that we may have it more abundantly.

Mr. Rutherf. *What* T. *meaneth in saying, The spirit freely conformeth the heart to it.*

Reply. The sense is easie and plain, if your mind were not finister.

Mr. Rutherf. *If the meaning be, that the Law of it self cannot convert a man to God,* Antinomians *father most falsly such dreames on us——but if the Spirit conforms us to the outward rule of the Law, then must the Law be yet a rule to our obedience.*

Reply. When you please, you can spell out my meaning. But, 1. Whether it be your dream or no, I leave it. Yet you know that your Brethren so hold and teach, and may be forced to own this brat, or novell-assertion of theirs.

2. As if Mr. *Rutherf.* were in a dream, he in his other book would seem to affirm and maintain it, and with a smal touch he there

there paſſeth it over: And here he ſaith, *The Law it ſelf converts not.* No more doth the Goſpel it ſelf, as he often ſaith, without the ſpirit. This is as if, with Mr. *Burgeſs* he meanes, that either Law or Goſpel is the Spirits inſtrument for converſion: and that we may preach either for that end. Mr. *Rutherford* is unwilling to ſpeak out. *Loquere, ut videam.*

3. If the Spirit by the Goſpel, conform us to the rule of the Law, Its then true, that the Law is a paſſive rule, but not active, as actuating to effectuate this: thus you grant what I aſſerted, and oppoſe without cauſe. But at laſt you tell us, the Apoſtle never ſpeaks of our freedom from the Law, as it doth regulate, direct, and lead us.

Reply. Now this overthroweth what you ſaid even now, *viz.* That the Spirit by the Goſpel doth direct and lead us in the way of the Law: for then the Law doth not actively lead us.

Mr. T. pag. 9. *What freeth a believer from the curſe? but becauſe he is a new Creature.*

Mr. Rutherf. *That new creation is ſanctification,* 2 Cor. 5. 17. *not juſtification. If any be in Chriſt, that is, if he be juſtified, he is a new creature, that is, ſanctified: or elſe by the* Antinomian *gloſs, the meaning muſt be, If a man be juſtified in Chriſt, he is juſtified in Chriſt.* Paul *ſpeaks not ſo non-ſenſe.*

Reply. This new creature is the man changed in himſelf and his ſtate. Sanctification is not a new creation, but a new qualifying of a man. It begets him not, nor recreates him not to God, nor yet deliveteth him from under the curſe; makes him not the child of God; reſtoreth him not into favour, nor doth make him Heir, Co-heir with Chriſt, *&c.* See your errour. 2. To be juſtified and to be in Chriſt, is not all one, as your gloſs is; they differ as the cauſe and the effect, or as the antecedent and conſequent. To be in Chriſt, imports union, which is before juſtification. Or it is inſition, that work of the Father, *Joh.* 15. 1. that being ingrafted into him, he may partake of his righteouſneſs and holineſs, both imputatively and inherently, if I may uſe the Ariſtotelian word. More ſound or probable is their judgement, who teach that regeneration includeth both juſtification and ſanctification.

Mr. Rutherf. *How ſhall it follow, that Chriſt hath looſed us from all debt of active obedience, becauſe he hath looſed us from a neceſſity of perfect active obedience? but the Law is*

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spiritualized and lustred with the Gospel, Law, and free-grace: and drawn down to a Covenant of free-grace, requires not, nor exacts upon perfect obedience, under pain of losing salvation. It requires obedience as the poor man is able to give it, by the grace of God: that the man may enter to the possession of eternal life.

Reply. 1 Reply, You can shew no text nor reason why Christ looseth not from imperfect, as well as perfect obedience; and that from active as well as passive. Nay, if from perfect, much more may we argue from imperfect. 2. If our state and case be well considered, we are spiritually so poor, that we are as unable to pay pence as pounds. It is all one to a dead man, whether life be tendered unto him upon condition of moving his least finger, or the removing of a great Mountain: and this is our case. Again, you can produce no Law, 1 That requites not perfect obedience. 2 That calls not for obedience, as a proper condition of life, *Do and live.* 3 That threatens not death upon the least failing in any Iota.

But you let all see your new divinity. 1 I must obey, but not perfectly. 2 The Law is spiritualized, *&c.* drawn down to a Covenant of free-grace. 3 No more is required of the poor man, then he can give, *&c. Ultra posse viri, non vult Deus ullare-quirt.* Thus grace is abrogated, promise made void, and faith is of no effect.

Mr. Rutherf. Paul *shweth what Law we are freed from, of sinne and death: and saith, Christ died for this end,* Rom. 8. 4. That the righteousnes of the Law might be fulfilled in us. *Whence I argue, Those that ought to fulfil the righteousnes of the Law, by walking after the Spirit, and mortifying the deeds of the flesh, are not freed from the Law as a rule of righteousnes.*

Reply. The strength of sinne is the Law, 1 Cor. 15. 56. 2 *Christ dyed that the righteousnes of the Law might be fulfilled in us,* imputatively: or grant, inherently: yet if this be the end and fruit of Christs death, as you say, then the Law is no active cause of it, but the power of Christs death effecteth it. And though this righteousnes be for matter one with the Law, yet still the Law is but a rule passively, according to which the believer is conformed and regulated, it not actively regulating. Also active

walking

walking in the Law, is but the expression and effect of sanctification, and not properly sanctification it self. *Adam* made holy, lived accordingly from that inward form: his holy life made him not holy. Neither is our holy life to procure or preserve peace, favour, life, as the Law propoundeth & requireth it: for these consist in faith alone: which findeth and enjoyeth Christ to be such a true fulness and *All-sufficiency* to the soul, that *self* by him and with him is satisfied, and so needs no ends of its own in working and obeying, *Joh. 6. 35. He that cometh to me shall never hunger, and he that believeth on me shall never thirst.*

Mr. Rutherf. *We are freed from the Law being once justified,* (so the Antinomians) *whatever we do is not against a Law or rule, — the law gives a dispensation to do those things being justified, which the unjustified cannot do, but in doing it they sinne: because the unjustified are under the law as a rule of justice, which we are not under. We have an Antidated dispensation to sinne.*

Reply. You straine your wit, if not conscience, to make *quidlibet ex quolibet:* But I say, Take justification in the full latitude, and extent of it; or consider a Christian still as justified, and so he is freed from under the Law: but if you speak of, or consider him in his active righteousness of works, so as you bring him under the Law, so he sinneth; yea and is judged and condemned by the Law; and you must raise him and bring him up to his justified state, ere he can be free and secure from the curse. Justification extends to all sins at all times throughout the whole life. But its false, that I give an Antidated dispensation; that is your indirect inference. If you put the believer under the Law, as he sinneth, like the unjustified, so the Law threatneth and curseth both equally. Though you tell us unwarrantably (of your base word) that the Law hath power to rule, where it hath no power to condemn: then we may live securely in sin or the works of the law: and need no more make use of justification, nor have Christ for our shadow and protection.

Mr. Rutherf. p. 591. *That the Saints are meer patients and blocks in all their holy walking, is grosse libertinisme.*

Reply. But how unjustly do you charge this upon your Adversary! who saith only in the act of sanctification: in which the

Spirit onely calleth. Is not this to pervert what is spoken?

M. Rutherf. *No way cryeth to the conscience of the traveller. This is the way, as the law doth in its directing and ruling power, &c.*

Reply. The law materially is resembled to the high-way: and its true, the high-way calleth not to the passenger to keep his way; yet the authority of the King doth so call and require: so then it is not the law as we consider it, and speak of it; but God the Author of the law, who commandeth to walk in it. And if God in so doing, convince you of unrighteousnes for your going astray, Is not his grace in the Gospel your dayly needful refuge, and plea? or you still are in no danger, nor fear, because law cannot condemn? for God say you is pleased with what the poor man can do, or give. Thus you live under a law securely, which is as weak as your self: and will be content with with any thing, as you list, or can obey. Whereas, I on the other side, say, that the law hath lost no power nor part of its perfection, *Matth.* 5. 17, 18. And therefore it convinceth all of sin, and condemneth such as are found under it, because in many things we sin all. In our best works we are found faulty and judged, that we may finde no rest, nor safety, but in the righteousnes of Christ by faith. Let the Reader judge, who is in the errour.

But it is no marvel you so mis-call, mistake, & pervert your Adversary, and falsly accuse him (as you do *passim*) and yet have no check of conscience for it, seeing you are so principled, that you may transgres, and do any thing, *impune* that is, Scot-free, by your law, and are not led by a right Gospel-Spirit.

Town. pag. 10. The law wrappeth every man in sin for the least transgression.

Mr. Rutherf. pag. 593. *Still Antinomians bewray their engine. If we say (being justified) we have no sin, we lye, 1 John 1. 10. then there cannot be a man upon the earth, but he is under the curse of God — Antinomians say, the justified are freed from the curse; then they have no sinne; nay, they cannot sinne, by their Argument; for they will have the curse essentially and inseparably to follow sinne; which is most false.*

Reply. 1. If we be justified from the curse, then from the sin which

which yet we have remaining in us, (*Coram judicio Dei*) for the cauſe is taken away before the effect.

2. Elſe by the contrary Chriſt is not our righteouſneſs in juſtification, (which is oppoſed to ſin) but only our bleſſedneſs, in ſtead of the curſe that was upon us: how then is it ſaid, he brought in everlaſting righteouſneſs? *Dan.* 9. 24. And that we are made the righteouſneſs of God in him? 2 *Cor.* 5. 21. So there is no man indeed, but he is under the curſe, if the blood of Chriſt have not waſhed him from his ſinne, as *Rev.* 1. 5. *He hath loved us, and waſhed us from our ſinns.*

3. In order juſtification is after ſinne, and it being extenſive to all ſinnes paſt, preſent, and to come, it muſt preſuppoſe future ſinnes alſo as done, before it aboliſh either ſinne, or curſe due for ſinne.

4. You ſay, Its moſt falſe that ſinne and the curſe be inſeparable; but you neither prove nor can ſhew any thing to the contrary. Indeed a carnally ſecure heart, is apt to ſeparate them, and is thereby hardened, preſuming to ſinne without danger or fear, (*Deut.* 29. 19. If you allow of his engine, as better ſuiting with your own, you may well miſlike ours.

5. Here you tell us of an unſcripture-like, and ungrounded diſtinction of a twofold miſery and guilt, and ſo of deliverance, *&c.* But I confeſs I underſtand not your meaning, and would be loth to miſtake or pervert you, as you do me. Your *Simile* giveth me moſt light, *viz.* That as the riſing of the Sun, is the way to the full noon-day, *&c.* I anſwer, but ſo it is no act of ours, but of the Spirit ſanctifying us throughout, till we be perfected in our ſelves; and ſo it is not ſimply our repentance and new-obedience, which are conſequences effects and expreſſions of that renovation or ſanctification. And I demand alſo, Is not that blot it ſelf ſo taken away, *as non imputetur*, as not reckoned to us, by the death of Chriſt? though it abide phyſically, or inherently, yet in our accounts it is aboliſhed, and blotted out.

Laſtly, I muſe that you will except againſt that expreſſion in *Aſſert.* pag. 15. *The Law of works* is ſo inwrapt and encwined together, that if a man lay hold on any, even the leaſt link, he inevitably pulleth the whole chaine upon himſelf; And yet what you ſay is of no force. Your repentance and love of bre-

thren, if you understand your self, do pull the whole Law upon you, as they be your acts. You cannot oblige your self in part and in some degrees onely as you please. Wo to that life most commendably passed over, if the grace of the Gospel be not to pardon all imperfections. *All our righteousnesses are as filthy ragges*, Isa. 64. 6. *Therefore durst not* Paul *be found in his own righteousnes*, Phil. 3. 9.

Mr. Rutherf. pag. 595. *Our obedience is not full and perfect onely it's so counted and accepted in Christ.*

Reply. If this were all your meaning, that our obedience or works as proceeding from us, or as we perform them, are imperfect, yet are accepted as perfect in Christ; I could receive it. But you explain your self otherwise. 1. You say, It is not so, and yet it is accounted perfect: doth not God account it rightly as it is? 2. You are against all sound Protestant Divines, if you hold of acceptance with God of any work because of any proper, formal, inherent dignity in it: or if you do not make Christ the alone ground, reason, and cause of all acceptance whether of persons or performances. 3. It is true God accounts not us non-sinners in our selves, and free from all indwelling sinne; for that were an untruth; but he both justifieth us by faith in Christ, and makes us pure and free from all spot of sinne before his Judgement seat, *Col.* 1. 22. 1 *Joh.* 1. 7. *The blood of Jesus cleanseth us from all sinne.*

Now you are pleased to expatiate, and to amplifie your self needlesly and wilfully, to wrest our words; as if 1 we did not hold the good works of the regenerate to be faulty in themselves. 2 As if we meant by the removal (as you call it) or abolition of sinne, such an annihilation of sinne in its essence, root and branch, that it should not dwell in us here; whereas you know and read the contrary.

Yet, that both Tree and the Fruit, the believer and his work, are acceptable in Christ, is no new divinity; but according to Scripture and all the Orthodox, *Tit.* 1. 15. *To the pure all things are pure.*

Your Scriptures 1 *Joh.* 1. 8. *Jam.* 3. 2. do speak of works as proceeding from us, not as presented in Christ, who justifieth, and freeth us from all the evil and filth cleaving to them.

I

I retort, If God can accept of us, or our performances out of Christ; what need we then continually to deal with God in Christ? 1 *Pet.* 1. 6. *Heb.* 13. 15. *By him let us offer the sacrifice of praise to God continually: Whatsoever you do in word or deed, Do all things in the name of our Lord Jesus, giving thankes to God, even the Father by him.* Colos. 3. 17.

But this is open wrong which you do us in saying, that we hold works perfect simply in themselves, or to be accepted for any worth or inherent dignity in them; which is your doctrine rather: we teach, That *Abels* sacrifice was accepted by faith, that is by Christ believed on; and not for any merit in it, *Heb.* 11. 4. The Scriptures and Testimonies of the Orthodox (which you read in the *Assertion*) might have prevented all this labour, if you had been so advised.

Consider that of *Calvin* in that *l.* 3. *cap.* 17. *sect.* 8. 9. *Quæ jam sequuntur bona opera*, &c. Those good works which follow after justification, are esteemed and valued otherwise, then by their own desert or dignity: for whatever imperfection is in them, it is covered with Christs perfection: whatever blemish or filthiness in them it is cleansed by his purity, lest it should be questioned or examined before Gods judgement seat. Therefore saith he, the fault of all our transgressions being blotted out, whereby men are hindered from bringing forth any thing acceptable to God; and the imperfection and defect, which is wont to defile all good works, being buried, all the good works of the faithfull are acknowledged to be just, *&c.*

Sepulto etiam imperfectionis vitio, quod bona opera fœdare solet, quæ fiunt a fidelibus. b. opera justa censentur, &c.

Thus may all see how palpably you have mistaken me in this, as in the other passages; And how indirectly and falsly you do inferre, That we may be justified by works, or we make them meritorious, *&c.* whereas we say plainly, that the person is first justified, without and before all works: and that then they become accepted and pleasing by the same way and reason, that the person came into favour: For as God stands and appears propitious to us in Christ, and so his works and dealings with us, and disposals of us be pleasing and welcome to us; even so we being received and accepted in Christ, what we do through him is pleasant to God: but not because of any formal and intrinsecal dignity in the work. So that we study to deal with God onely in Christ

Christ, and are now incouraged unto all good works: for who can have a heart to do any good work, till he by faith know, that he pleaseth God by Jesus Christ? So Christ alone is exalted and magnified.

Salus semel donatur, ut operibus acquirenda non sit.

To seek Heaven by works and deservings, is to wrong, yea to shame Christs blood: and unto such it is shed in vain. When the Gospel is preached unto us, we believe the mercy of God, and in believing receive the Spirit, the earnest of eternal life, and be in eternal life already: and feel in our hearts already the sweetness thereof, and are overcome with the kindness of God and of Christ: and therefore love the will of God, and of love are ready to worke freely; and not to obtain that which is given already, and whereof we be heirs by Grace freely. Tindall Martyr.

A brief REPLY to the Exceptions taken by Mr. Rutherford in his *Tryal and Triumph of Faith*, against the supposed *Antinomian* Errours.

1 *Exception.*

THe first Exception is against the *Assert. of Grace.* pag. 112, 113. Where it is said, *That Christ onely did bear our sinnes, and the punishment of them, so that the justified are not punished for sinne*; Mr. Rutherf. answereth with a twofold distinction. 1. *Of justice legal and sinne revenging.* 2. *Of a mixt justice, which is in a Father*; and so saith, *That the sinnes of the Saints are not onely against the legal, but also a wrong done against his mixt justice. Where God doth punish their sinnes, though not satisfactorily to his Law.*

Reply. 1. To assert a mixt justice, is to temper and mingle Law and Gospel without warrant: and to hold forth God in a Covenant made up both of *free-grace* and works, which yet be inconsistent, — *Rom.* 11. 6. 2. Our Divines distinguish indeed between punishment and chastisement: and so call their corrections of Children, and not punishment properly: for that every punishment is in some sort satisfactory. And so will that be inferred, which by them is objected against the Papists, &c. If the Saints be

be punished for their sinnes temporally, then Christ satisfied for pounds, and left us to satisfie for pence. 3. The true and intrinseal nature and property of all justice offended, requireth satisfaction: so that our punishments must be satisfactory alike, so far as the sinne deserveth: else who, or what farthereth? doth this mixt justice take its pennyworth and full due out of the flesh and bones of Gods Children, so as God neither can cease beating till he hath given all the stripes the fault deserveth: and when correction is past, then the Fathers justice is quieted? 4. And if you put them under the Government of justice tempered with mildness and mercy, (which is Law Evangelized: a new crotchet and dream) then the Law of strict justice, which is the decalogue, is no longer a rule: our sinnes must be no longer examined and measured by it, but judged as they are offences of this mixt and fatherly justice. So now Christ may be set aside, we shall no more need him for Advocate, neither is there use of faith when we sinne: but our sufferings must in this condition pacifie, not Christs passion, (that onely was of use and efficacy to bring us into this state, and under this Government.) Who now are become the total abrogators of the Moral and pure Law, yea and as it is a rule to live and walk by? Can you tell us how much of justice, and what measure of mercy is in this new rule and Government? But the result is, That our sins after justification have a double relation: (and had but one before) one to the strict Law, and that Christ contented: the other is to a milder justice, against which our *stripes* must be opposed, that by them we may be healed.

Its granted, during the Mosaical-pedagogie, there was some shew, yea ground for somewhat, but not for all that here you assert: for God did in that dispensation veil his Paternity, which now in Christ is done away. And your Scriptures are onely of force for that, and during Christs time.

2 *Exception.*

2 Against what is said to 1 *Cor.* 11. Mr. Rutherf. saith, *Faith doth no more hinder a justified person to receive unworthily the Lords Supper, then it doth hinder him to commit Adultery.*

Reply. It's true, faith is not alway effectual in all to hinder the doing of both these. But what then? Is it not for want of the exercise

exerciſe of faith in vigour, life, and perfection, that theſe or any other ſins are not prevented? So if faith do not hinder, what then can hinder? what purifieth the heart, and rightly principleth and diſpoſeth the ſoul to all good actions, but faith? but not faith as a dead quality, or habit lying ſtill and idle within: but as it's lively and operative, according to its nature and property. 2. What elſe doth the Soul in eating and drinking the Lords Supper imploy, or ſet on work, but faith? Nay, is the act of eating and drinking formally, any other thing but to believe? So that if faith be not to be put forth and exerciſed, (and then where is juſtification?) there may be a bodily action in uſing the viſible Elements, which is unworthy indeed, and not befitting a Chriſtian, but no ſpiritual eating, as the Ordinance requireth. You make your ſelf ſport, ſaying, Mr. *T's. ſenſe ſeemeth to carry, That a juſtified perſon cannot ſinne, nor eat and drink unworthily, becauſe faith makes him worthy: and if ſo the way is a wanton merry way.* *Reply.* My words ſpeak no ſuch thing, if you lift to ſpell them aright: but if your ill-will ſuffer you not, The Lord forgive, and amend it. Faith includeth all. It preſuppoſeth hunger and thirſt before eating, 2. a true and ſpiritual receiving, 3. inward refreſhing and ſatisfaction thereby, whence 4. followeth love, rejoycing; with thankſgiving: ſo that he who eateth and drinketh in faith, cannot eat and drink unworthily.

The ground out of which all your ſeven Arguments grow and receive their ſuppoſed ſtrength, is, that mixt-juſtice, or that Moſaical-Government, which we do not now live under. And therefore that failing, they will all totter and fall. It needs then your ſecond hand and labour to uphold and confirm it.

Moreover, to the ſeventh and laſt, requiring ſome more particular anſwer, I ſay, 1. *That all afflictions are ſubſervient to the Law, and ſignes of wrath*, is no errour or poſition of ours: neither is our aſſertion founded upon it. 2. Yet as afflictions come from juſtice offended and provoked, to inflict them for ſinne, ſo they are appendices of the Law: and you cannot diſprove it. 3. You adde, (as a thing that we hold) *That as believers are freed from the ruling power of the Law, ſo are they alſo from the Rod.* Whereas 1. your doctrine by a direct and neceſſary conſequence doth free the believer from the ruling power of the Law,

while you place him under a mixt-Government of justice and mercy: for the Law is pure justice without mixture, and a strict and exact rule without mitigation. 2. It is false that we free believers from the Rod, as your own eyes may witness while you read our positions: for we do not cry down all Crosses, and secure the justified from all affliction. In this our way, we have had, and still expect many a scratch and prick from you and others; and yet not for any desert or errour that all your diligence can finde and prove. Your other pretended errour, is cleared before.

Lastly, though Christ paid for sins before: yet the Law acquits them not, nor conscience apperehends it not before actual justification.

3 *Exception is against the Covenant.*

Mr. Rutherf. *Some teach this Covenant hath no condition: so Dr.* Crisp *and other Libertines.*

Reply. We must have your lash and unworthy brand also. You may sin, and we are made to suffer: but unless you bring in Free-will, this Covenant of Grace will prove absolute, no part of it lying on us: for that presupposeth some power and goodness where is none: for this Covenant is with man being fallen, and so having lost all: therefore it behoveth that it should be suitable to his broken state, requiring, neither promising no good conditionally, where nothing could be first given by him.

2. It is granted by all, that all was transacted between God the Father and the Sonne from eternity, and that the Covenant as it cometh and is commended to us, is as the breaking up of that great seal, the opening and manifestation of those secrets concluded upon; so farre as they concern the raising of the Elect of God, out of their sinful dust, unto everlasting blessedness: so that what is in the decree of heaven concerning them, the same is contained in the Covenant: then as God purposed to give repentance, faith, holiness, so he hath included and promised all in the Covenant: and these are truely parts and branches of it, and not properly conditions. Now we see, that as there were thoughts of peace in God for us, when we were in our loweſt and worst condition; and in what way, and after what manner his mind is to recover our souls from their lost Estates, and restore and give life, favour and glory unto themso by this Covenant also, he hath laid & cleared to us a firm ground, upon which we may with comfort and confidence expect and wait

for

for faith, and all things to be given freely unto us. This agreeth to the expreſſions of *Zanchie, Calvin, Parens*, &c. Indeed God obſerveth his due and ſet order, in giving and working one thing before, and another after: (ſo as a *prius* and a *poſterius* is granted) but the firſt, ſuppoſe repentance or faith, is not a condition of what followeth, except with us, and according to theſe Authors, you will call it a condition of *ſtate*: that is, God bringeth the ſoul unto ſuch a ſtate or eaſe, as he humbleth it, and then giveth *Grace*, &c. Thus many promiſes are with an *if*; *If ye repent, if ye believe*, then thus it ſhall be unto you: and denote onely order and conſequence, as *Calvin* ſaith, not condition. As a Husbandman ſoweth not his land, till it be plowed and fitted: if he be asked why he doth not commit his ſeed to it, he will anſwer, it muſt be prepared firſt: but one part of his worke is not the condition of the other, when the whole lyeth on him. Again, if the promiſe to give faith and repentance be not in the Covenant, whereis it to be found? Is there any thing to be looked for, not mentioned in the Covenant? *Conditio ſtatus.*

3. You call it a Covenant of *Grace*; now if it be of Grace, then works are excluded: yea repentance and faith, as our acts; and if it be *free*, that neceſſarily fighteth againſt all conditions; it cannot be free and conditional. The more freely the riches of Gods Grace is held forth, the more glorious and admirable is it in our eyes. Beſides, it is your expreſſion, That Chriſt is a party contracting, or a Covenanter undertaking for all his: ſo that I ſee not how you can make his Elect, ſingly and ſimply to be any partys in undertaking and promiſing any thing.

You ſay, Dr. *Cr. giveth this reaſon why it is not on condition of our believing, becauſe man may fail in believing; and ſo the condition failing, Covenant faileth.*

Reply. His reaſon is good and ſound, for of it ſelfe faith is failing, elſe Chriſt needed not to have prayed that *Peters* faith might not fail, *Luke* 22.32. But all the whole Covenant being grounded on Chriſt as the foundation, it is eſtabliſhed on a firm Rock, and ſo is everlaſting.

Mr. Rutherf. *They object, that God promiſeth all, as to give faith, to put Law in the inward parts, to cauſe to walk in his waies, as* Jer. 31. Ezek. 36. 26, 27. *To circumciſe our hearts*, Deut. 30. 6. *which the Arminians deny, yet is the*

clear day-light of Scripture, ſo that all lyeth on God.

Reply. But you return not one ſyllable of a direct and ſatisfactory anſwer unto it: you cannot deny, but what God promiſeth, he is faithful to perform and do it. You inferre ſome indirect and undue conſequences, as if you would rather wrangle againſt the truth, which you cannot reſiſt, or were offended that it ſhineth forth ſo gloriouſly and convincingly in your face. What if Dogs abuſe it, and Phariſaical Spirits (otherwiſe principled) ſpurne againſt it, or miſ-conſtrue it, as occaſioning Libertiniſme? the ſin be theirs; yet this is the onely right ground and reaſon of prayer, and uſing all Gods Ordinances, in which the ſoul carrying it ſelf paſſively, waiteth, that God may communicate and pour out his bleſſings according to his word. Becauſe God had promiſed firſt, and that freely, the building of *Davids* houſe, and the King ſaw thereby, that God had a gracious mind and purpoſe to do it, and that it ſhould be his act, therefore *David* prayed that the Lord would bleſs his houſe, that it might continue for ever before God, *For thou O Lord haſt ſpoken it.* 2 *Sam.* 7. 27, 28, 29. If all fulneſs be in the fountain, and free acceſs may be had, it ſtanding open to all; It is an effectual invitation to come.

As for thoſe opinions bred and breathed in *New-England*, I know nothing of them; neither am I ſo credulous, or uncharitable towards any, as to receive whatever an Adverſary reporteth: for if the liquor be never ſo pretious and pure, yet if it come out of a fuſty and tainted veſſel, it will taſte of the Caske. I ſee none of you ſo candid, but in ſome things you wrong the Author in perverting his words or meaning, even when it is printed, and obvious to every eye.

But here you let all ſee that you cannot outwrangle the truth: for at laſt you chide your ſelf to agree, and yeeld to it: for 1 you ſay, I grant God worketh the condition. Then how is it mans condition? or how can it be ſaid to lye on him? 2 Truth is, ſay you, It's an unproper condition, for the whole bargain is pure Grace. Thus you are brought to grant all, and no thanke to you, for you would fain have it a condition ſtill. An *unproper* one muſt ſerve rather then none. God indeed worketh orderly one thing after another: the former, as is ſaid, we may call a State-condi-

tion,

tion, but not otherwiſe properly and without danger.

But ere you ceaſe, you tell us again of Libertiniſme, *&c. Reply.* Well, receive the love of the truth, and here ſhake hands, and caſt your ſtones againſt abuſers of *Free-grace*, if your ſide be not guilty of the like, or worſe. You have a watchfull eye to look into our waies; if in love to us, we thanke you. It might occaſion us at leaſt (if we had any unfeigned deſire, that the good and fair way of the Lord might not be evill ſpoken of) to walk more circumſpectly: but if the word of Grace leaven not the heart, it will abide graceleſs. And I reſt perſwaded, that if it had not been either the licentious or looſe life of ſome, who are noted; or becauſe ſuch as had been formerly wicked and prophane, did flock after Dr. *Criſp*, and attend to his Miniſtery, as they did, in *Luke* 15.1,2. and that it was more glorious and effectual then others; elſe that you and your fellows would never have uſed tongue or pen againſt this way. My reaſon is, becauſe it is ſo clear and undenyable, that having ſearched and ſifted it with all diligence, there is found no ſolid and material cauſe of exception againſt it: but all is reſolved into envy and prejudice.

As for that queſtion of juſtification before faith or after, I have ſpoken to it in anſwer to Mr. *Burgeſs*. It's true, God in his Goſpels-diſpenſation onely pronounceth the ſentence of abſolution to the believer: for he dealeth in it with men of actual underſtanding; and the main end is to quiet and comfort the conſcience; for which purpoſe faith is mainly uſeful, as to give glory unto God. But you grant, that the Covenant is with Chriſt, and all his Heirs and kindred in him: he being a publique perſon in whom all were acquitted; and that is ſufficient.

4 *Exception in pag.* 102.

Mr. Rutherf. *Can we, ſaith Mr.* Towne, *ſeparate the directing or commanding power of the Law from the condemning power? Is it a Law, and hath no power to condemn?* Anſw. *Actual condemnation may be ſeparated; as a Lyon is a Lyon, though chained, that he cannot actually devour: it could not condemn* Adam, *before ſinne*, &c. *Chriſt hath removed the curſe.*

Reply. The queſtion is, whether the Lyon be a devouring beaſt? and you anſwer, He cannot actually devour, becauſe he is chained: but

but doth chaining change his devouring nature? and ſo hath not the Law a condemning power ſtill, though it condemn not actually alway? you ſee power to do it, is not taken from it. That it did not condemn *Adam* in innocency, hath no more ſinew of Argument in it, then that the Law of the Land hath no power to condemn murther, becauſe there is no actual murtherer. It hath power to do it, but it is to exerciſe and put forth its power in a way of juſtice, that is, when the ſinne is actually committed. You ſay, (but they are vain words, without light or weight) that to condemn is accidental to a Law. I reply, as truely and in the like ſenſe, That to command and direct be as accidental: (ſo the whole of the Law, in all its parts and offices, ſhall be accidental) for the Law doth not actually rule and govern Lawleſs rebels: may not I then as ſolidly inferre, It hath no authority nor power to do it? yea, in Hell among the damned, as in our priſons, there is Law onely actually condemning and tormenting: but not ruling and directing in its way of holineſs. Laſtly, You ſhould prove that Chriſt hath removed the curſe from the Law: he hath redeemed his from under it, but left the Law with all the power it had. But you ſpeak what Mr. *Burgeſs* objected alſo. If need be, ſee more in Anſwer to his book. I muſe, that men of wiſdom and parts, will ſo fight and contend againſt ſo manifeſt truths. You grant the believer ſinneth dayly, and that every ſinne, yea leaſt omiſſion, is Hell by the Law; and thus he is dayly brought under reverence of Divine juſtice: now how can that be, and yet no condemnation or curſe left in the Law? Hell is but a fiction or a painted fire: the man need not fear it, though he ſinne: nor he need no Faith, nor Chriſt to preſerve and ſecure him. Thus one of your Tenets cutteth the nerves of another.

5 *Exception ſame pag.*

Mr. Ruther. *They object, That holineſs and good works be not the way to ſalvation.* Anſw. *There be three things, 1. the will of God to ſave.* 2. Jus, *or Law-right to ſalvation.* 3. *Actual ſalvation, Now touching this laſt, holineſs is the way to it.*

Reply. 1. The way by which we can onely go and enter into Heaven, is that *New living way* dedicated by blood, *Heb.* 10. 20, 21. In which way the ſoul can onely walk and continue by be-

believing: Hence it is ſaid, That *through faith they inherite the promiſes*, Heb. 6. 12. He that walketh in Chriſt is holy, and walketh holily: but he walketh not in Chriſt by his holy life. *As ye have received Chriſt, ſo walk in him*, Coloſ. 2. 6. In walking or living holily, we as it were move in another ſphere: by faith we live and walk in Chriſt, and in the way of peace and life, which is by his righteouſneſs: by love we walk the legal way of our own active righteouſneſs, ſaith *Luther*. Doth not the Scripture call us to come to Chriſt, to be found in him, to abide, walk, and continue in him? All which can only be effected by faith. In this way the ſoul meeteth with the moſt and ſtrongeſt temptations and oppoſitions, which it reſiſteth and overcometh by faith alone, 1 *Pet.* 5. 8, 9. 1 *Joh.* 5. 4. You tell us what the faith of Libertines is: It may be you know it, and what your own is to you; but if you cenſure and aſperſe them for Libertines who are not ſo, whoſe condemnation is that? be not ſo raſh in judging: they ſtand and fall to Chriſt, not to you. *Rom* 14. 4. And if your faith, which ſhould elevate and carry up the ſoul unto Chriſt, and the way of free juſtification by his grace, for continual peace, favour, acceptance, and everlaſting ſalvation, do yet let you ſeek, and labour to receive all in the way of your own works and obedience; it may well then be queſtioned, *Gal.* 2. 19, 20, 21. Further, your expreſſion is not home, but falleth ſhort, when you ſay, that Chriſt onely giveth a right to ſalvation. Chriſt and ſalvation cannot be parted: you would place Chriſt in the beginning, ſalvation in the end, and your good workes maketh the way, and leadeth and guideth from Chriſt to ſalvation: this is your divinity. But eternal life is in Chriſt, *He that hath Chriſt, hath life*, 1 Joh. 5. 11, 12. You may as well ſay, A believer hath not Chriſt, but onely hath a right to him, now Chriſt dwelleth in the heart by faith, *Eph.* 3. And his Kingdom is in you, which is in righteouſneſs, peace, and joy in the holy Ghoſt, *Rom.* 14. 17. I am ſure if you find and walk in a holy and clean way, it is by faith, or rather the blood of ſprinkling *cleanſeth* and maketh your way undefiled before God, and no perfect obedience of yours. But ſpiritual things are ſpiritually diſcerned.

Mr. Rutherf. In anſwer to the fifth object. *The principle of Love and Law are not contrary.*

Reply.

Reply. To work from a Law-principle, is to work as a ſervant for hire, *Do and live*, but *love is free*, and ſeeketh not her own, 1 *Cor.* 13. 5.

You adde, that the Law directing is not aboliſhed by Grace, or by Love. *Rep.* True, no more is the Law condemning, for any thing you have yet, or can ſhew. We muſt ſtill bear your indignities caſt on us in your way, but know full well that all your logick cannot number us amonſt your old Libertines. You delight your ſelf in your witty expreſſions; if you underſtand them, it is well.

6 Exception. Of the Law converting the ſoul.

Reply. In this you are one with Mr. *Burgeſs* alſo. Read your anſwer there, and ſtudy a ſecond reply with him. A legal reformation is no Goſpel-converſion, nor Chriſtian ſanctification.

Unto your anſwer of 6 Object. I ſay, I leave it to the Author, becauſe he is living, and able alſo to ſatisfie you.

7 Exception, againſt Dr. Criſp.

Mr. Rutherf. *Dr.* Criſp *objects, Chriſt putteth forth a general proclamation to all.* Anſw. *It's true, the Goſpel excepteth no man from pardon —— but the promiſe of the Goſpel is not ſimply univerſal, as if God intended all and every ſhould be actually redeemed and ſaved.* 2. *It's moſt untrue that Chriſt belongeth to ſinners, as ſinners: for then Chriſt ſhould belong to all unbelievers, how obſtinate ſoever. Nay, Chriſt belongs onely to ſinners elected to glory —— and to believing ſinners, as believing, in regard of actual union.* 3. *It's falſe that ſinners, as ſinners, receive Chriſt; ſo ſhould* Judas *receive him. Onely believers receive him.* 4. *It's falſe that ſinners, as ſinners, believe in Chriſt. This way of Libertines, is a broad way for Sorcerers, Theeves &c. remaining in that damnable ſtate, to believe: whereas ſinners as thus qualified are to believe, that is, humbled, wearied, ſelf-condemned onely.*

Reply. You know that Dr. *Cr.* ſpeaks onely of the proclamation and Goſpel-tender, which is to every creature, *Mark.* 16. 15. and not of Gods intention, which he granteth is onely to gather and ſave the elect. Alſo you ſaid a little before, That the obligation of believing lyeth on all, yea though they be damned: ſo then the Goſpel is to be preached *indiſcriminatim* unto all, for the obedience of faith, *Rom.* 16. 26.

2. You

2. You here again pervert and reſtrain his meaning: for he ſpeaks of the free tender of Chriſt unto all, and you ſay he is intended onely to ſinners elected to glory. This argueth a minde diſpoſed to cavil, and to let nothing paſs without a Carp, how pure ſoever. Chriſt in the diſpenſation is to be preached and made known to unbelievers, that they may become believers. Goſpel findeth not men believers; it is well if it leave them ſo. Faith cometh by hearing, and after faith comes actual union.

To your 3. If ſinners as ſinners do believe, then as ſinners they receive Chriſt. For what is it to believe, but to receive Chriſt? *Joh.* 1. 12. Your expreſſion is, *Chriſt belongs to believing ſinners.* To receive, is to take a thing offered or given, as *Joſeph* took unto himſelf *Mary*, *Matth.* 1. 30. So *Rom.* 5. 11.

To your 4. If ſinners be wearied and ſelf-condemned, are they not ſinners ſtill? Becauſe they are ſenſibly ſo, are they leſs ſo? or not formally ſinners? Prove that further. And though all be not ſo prepared or qualified, yet it's plain by your own confeſſion before, that they are bound to believe: the obligation lieth on them. 2. In tendering Chriſt to thieves, *&c.* whoſo upon that ground or tender receiveth him, in ſo doing doth confeſs himſelf a thief: and if he were not ſelf-convicted and condemned, he would never believe, or receive Chriſt: for the end of the action is it, that putteth him upon the action: he believeth in Chriſt, or receiveth him, that he may be ſaved: therefore he ſeeth he is loſt, and cannot otherwiſe be ſaved. This is clear. But that expreſſion is moſt ſtrange, when you ſay, that *ſinners remaining in that damnable ſtate do believe.* For, 1. Can they poſſibly be out of that damnable ſtate before they believe; or any other way, but by faith in Chriſt? 2. Again, if they believe in Chriſt, can you imagine that they ſhall remain *in ſtatu quo prius?* What a falſe myſt is this, or vile duſt that you caſt before the eyes of people! but you are in the net, and your end is perceived. But what preparations would you deſire more, then that God ſhould give a heart to ſuch ſinners to come to Chriſt? a heart ſenſible of ſin, apprehenſive of danger, deſirous to be in a ſecure condition, and that is reſolved that peace and ſafety is onely in Chriſt, and by Chriſt? elſe the ſoul cometh not to Chriſt: and if it come not to him, it hath no encouragement by Dr. *Criſp*'s Miniſtery. Do not condemn the innocent.

You often ſpeak of a lazie dead faith. If yours were truely operative, we ſhould finde you more in the way of truth and charity. *Faith worketh by love.* Gal. 5. 6.

I end, commending to your ſecond thoughts your own words, pag. 128. *Though thou were upon the borders of hell, yet the Goſpel, though it except thee from all actual mercy, yet not from the duty of believing, and coming to Chriſt.* ——*Thoſe that ſin againſt the holy Ghoſt, are condemned for unbelief.* Be reconciled firſt to your ſelf, and ſo to the Doctor.

8 *Exception againſt Mr.* Town.

Mr. *Rutherf. Mr.* Town *ſaith, All our obedience, as it is the work of the Spirit, is paſſive.*

Reply. Here I obſerve a twofold failing. 1. In that the occaſion of theſe words, and unto which they relate, is concealed. Dr. *Tailer* ſaid, *God looketh not on their obedience as theirs, but as it is his own work in them.* Now then I grant it in a ſort to be his own work; but ſo it is paſſive to us: and ſo it muſt be, unleſs you put no difference between what the Spirit worketh in and upon us, and what we work by the ſame Spirit: for here we act. And your dealing is not fair, in that you leave out the words *in them*; for ſo Mr. *T.* ſaith, *What the Spirit worketh is paſſive to them.* But 2. ſee how you pervert this, and ſo infer as you pleaſe, *That now it is ſacriledge for us to be holy, and to adde any of our active holineſs to Chriſts active obedience. Repl.* The former Clauſe ariſeth not from my premiſes, as you cannot but ſee: unleſs this be the meaning, to make our ſelves holy; which is Gods work alone, not ours at all. And if you will adde our active holineſs to Chriſts, it is no other then ſacriledge, (though Mr. *T.* hath no ſuch words) for you ſteal and take from Chriſt, what you put to your own obedience.

M. Rutherf. *page* 121. Uſe. *Antinomians cry down duties.* ——*This is not the way of grace.*

Repl. You take it to be your duty and part unjuſtly to charge your brethren. 2. Duties are to be cried and chaſed out of the way of Free-grace, if you rightly conceive and take it, as *Eph.* 2. 8, 9. *Tit.* 3. 5. *Rom.* 11. 6. But they are not to be denied in practice and converſation.

Mr. Rutherf. p. 126. *Often that which troubleth is ſubtil and*

and invisible pride: he will not believe for want of self-worthiness: as, I dare not rest on Christ, nor apply promises, because of my sinful unworthiness. — I am not good enough for Christ. Then you adde, *Right and saving humiliation conjoyned with faith*, &c.

Repl. First you principle your hearers by your doctrine for such temptations and thoughts, telling them that sinners as sinners have nothing to do with Christ; they must be better qualified, bring saving humiliation, repentance, and faith; and now you chide and reprove them for such conceits of their wants and unworthiness, as to be thereby letted and deterred for coming to Christ. This is your inconstancie. And if now you apprehend this to be the ordinary and usual temptation of a troubled & dejected sinner, desirous of Christ, and would clear it, that self-unworthiness is no bar; why are you so invective against Dr. *Crisp?* Oh consider, and be better advised. But it is improper, and unscripture-like, to call humiliation saving, as also inconsistent with self-unworthiness.

9 Exception.

Dr. *Crisp.* We cannot gather assurance of a spiritual state from holy walking.

Mr. Rutherf. *Holy walking is performed by that efficacious grace promised in the Covenant as an argument on which we may build our peace, as a grace threeded upon the free promise.*

Repl. He that believeth is onely in a safe and sure state. *Joh.* 3. 36. 2. The question will be, Whether the holy walking be performed by that efficacious grace of the Covenant. You must know it as an effect of such a cause: for all walking in a Legal way, will not argue it; as we see in *Paul* while a Pharisee, *Phil.* 3.8. First the soul must be in the covenant of Grace, and be certain of that, else it cannot say, This is the performance of the promise; nor, That holiness of mine is threeded upon the promise. A servant may be obedient, as well as a childe: but that will neither make nor prove him free in Christ by adoption. It was not *Abel*'s sacrifice that did witness his faith, (for *Cain* sacrificed also) but his faith proved his offering to be good and acceptable, *Heb.* 11.4. But I muse that any experienced man should say, that *there is no more light of evidencing a good estate, nor more certain ground of peace and comfort in a true justifying*

faith, then is in holy walking and ſincerity : or ſhould oppoſe Dr. *Criſp*, ſeeing his doctrine is not onely true, but ſo very neceſſary: eſpecially conſidering how Some of you grant, that many do ſeek and gather all their peace and comfort in a meer Legal way, and by their reformation and performances; in whom the Law never wrought to death and condemnation, that all their life and hope might be the faith of Chriſt their righteouſneſs. He that was ſenſibly dead, knoweth how he was quickned and reſtored to life, and he that knoweth in himſelf what death and life is. If then he need, and can do it, he may uſe his after-holineſs and obedience as *Adminicula fidei :* but ſo, *ut alibi ſtatuat ſolidum firmamentum.* Calv. See more in anſwer to Mr. *Burgeſs*, if need require.

10 *Exception.*

Mr. Rutherf. *Mr.* Eaton *brings divers Reaſons to prove that we are not both righteous in the ſight of God, and yet ſinners in our ſelves.*

Repl. What an open wrong is this by you, who pretend and plead for Law! Do you not care to offend? Mr. *Eaton's* words are, *That Propoſition, that we are both righteous and ſinners alſo in the ſight of God falls flat to the ground.* But he denieth us not to be ſinners in our ſelves, or that ſin remaineth and dwelleth ſtill in us, and that to our ſenſe and feeling. How often doth he repeat that? And your own words immediately going before, do ſufficiently clear and acquit him. *But* (ſaith Mr. *Eaton*) *thoſe imperfections of our ſanctification are left in us to our ſenſe and feeling, that they may be healed in our juſtification.* Is not this then a palpable and unjuſt charge? And hence followeth your damnable joyning hands between Antinomians and the Councel of *Trent* in this. And thus having condemned the innocent, in your next Sermon you needleſly undertake to prove, that Juſtification is not an abolition of ſin in its phyſical indwelling; as if that were any opinion of your adverſaries. In chap. 5. p. 96. of *Honey-comb*, you may read to your conviction and ſhame, Thus it is plain, that although God knows the ſin that dwells in his ſanctified children, yet he ſeeth them aboliſhed out of his own ſight. Is not here a clear confeſſion of the indwelling of ſin? But I proſecute no further; though you, having by this vio-

violence got out of the way, do haſten and go far.

11 *Exception.*

Mr. Rutherf. *Dr.* Criſp *teacheth, that not onely the guilt of ſin but ſin it ſelf really and inherently was laid upon Chriſt.* Again, p. 179. *I judge it blaſphemy* (ſaith Mr. *Rutherf.*) *to ſay that Chriſt became, when our ſins were laid on him, as really and truly the perſon that did all thoſe ſins, as thoſe perſons that did commit them really.* And p. 142. *It muſt be a lye,* &c. *to make Chriſt intrinſecally the ſinner, the murtherer,* &c.

Repl. This accuſation is as falſe and unjuſt as the former. I muſe you bluſh not, nor conſcience did not make the hand to tremble when you uſed it in this horrid charge. There are no ſuch words as, That ſin was *inherently* laid on Chriſt; or, that Chriſt was the perſon that really and truly did all theſe ſins, or was *intrinſecally the ſinner.* The moſt, and which cometh neereſt to theſe blaſphemies, is where he ſaith, That Chriſt was really and truly the perſon that *had* all theſe ſins, when they were laid on him; but not that he was the perſon that *did them,* as you ſay: The Lord charge you not with it. And as he urgeth rightly, Where doth Scripture ſay, that the guilt of ſin, and not ſin it ſelf, was laid on him? You grant as much (if you underſtand your ſelf) as he aſſerteth, *viz.* That as Surety, he was really and truly the debter, or ſinner; not the formal ſubject of ſin, in whom the blot of it was intrinſecally or really inherent: you can gather or infer no ſuch thing. You adde, *It was by imputation.* True: but that ſpeaks to the manner how he was a ſinner, and not to the reality and truth of it: he was truly the ſinner, or debter, in regard of his office or condition, or Law-place, as you call it. 2. So then he was to anſwer juſtice. And 3. hereupon became he obnoxious to make ſatisfaction by ſuffering. So that the Doctor reaſoneth firmly. If he had not been firſt found to be the ſinner in law, or debter, not actively, that ever he committed any evil, (ſuch blaſphemy he denieth and abhorred) but paſſively, he being made the debter who muſt pay; God having laid the iniquities of his people upon him: and thoſe firſt laid on him, otherwiſe he had not ſuffered and ſatisfied for them. You cannot finde any blaſphemy, ſave what you made your ſelf, by exchanging and putting in

in your own words: and who then ſtandeth guilty of it? If any underſtanding and indifferent minde, free from malice and prejudice, had heard or read him, he would never have ſo perverted and miſ-interpreted, as you have done. But *D. Luther's* words, if you yet do think him Orthodox, may be fully ſatisfactory, on *Gal.* 2. 13. *Serio loquitur Propheta*, &c. The Prophet ſpeaketh earneſtly, that Chriſt this Lamb of God ſhould bear the ſins of us all. But what is it to bear ſin? The Sophiſters anſwer, To be puniſhed. Well: but why is Chriſt puniſhed? Is it not becauſe he hath ſin, and beareth it? Now that Chriſt hath ſin, the holy Ghoſt witneſſeth, in *Pſal.* 40. *My ſins have taken ſuch hold on me, that I am not able to look up: they are moe in number then the hairs of my head.* In this Pſalm he ſpeaks in the perſon of Chriſt, and *Pſal.* 41. This teſtimony is not the voice of an innocent, but of a ſuffering Chriſt, who took upon him to bear the perſon of all ſinners. Wherefore Chriſt was not onely crucified and died, but ſin alſo, through the Divine love, was laid upon him: when ſin was laid upon him then cometh the Law, and ſaith, Every ſinner muſt die, *&c.*— God ſent his Son into the world, & laid on him the ſins of all men, ſaying, Be thou *Peter* the denyer, *Paul* the perſecutor, blaſphemer, and cruel oppreſſor; *David* that adulterer; that ſinner who ate the apple in Paradiſe, that thief who hanged on the Croſs; and briefly, be thou the perſon which hath committed the ſins of all men: ſee therefore that thou pay and ſatisfie for them. Here, now cometh the Law, and ſaith, I finde him a ſinner; and that ſuch a one as hath taken on him the ſins of all men, *&c.* therefore let him die upon the Croſs: and ſo ſetteth upon him, and killeth him. —Now ſin being vanquiſhed, and death aboliſhed by this one man, God would ſee nothing elſe in the whole world, if it did believe, but a meer cleanſing and righteouſneſs. And a little before upon the ſame 13 verſ. And this (no doubt) all the Prophets did foreſee in ſpirit, that Chriſt ſhould become the greateſt tranſgreſſor, murtherer, adulterer, thief, rebel, and blaſphemer, that ever was or could be in all the world. Again: If it be not abſurd to confeſs and believe that Chriſt was crucified between two thieves, then it is not abſurd to ſay alſo, that he was accurſed, and of all ſinners the greateſt. You may read much more to like purpoſe: but this may let you ſee your partiality and errour. If

you

you can understand and construe the one Doctor aright, why not the other also? except your minde be sinister, or otherwise letted. And now, if you have any conscience towards God, or love to the Truth and your Brethren, so much injured by you, you will clear them publikely, and accuse your self. By this I could easily untwist and annul what you have said against us.

12 *Exception.*

M. Rutherf. *In all this you shall finde grace turned into wantonness.* —— *In all his Sermons* —— *is much to depress and cry down holiness, and walking with God.*

Repl. He was raised up, and fitted especially to be a *son of consolation* in these sad times. Yet I knew him not. But I perceive this to be your fundamental error: for from the want of knowledge of the true nature and efficacie of this doctrine of Free-grace, have you raised all slanders. Christian liberty is carnal licentiousness, to a Legal eye, a loveless apprehension, and a faithless heart. Such spirits as are not principled for it, cannot skill of it; and misconceit breeds misreports; and too much credulity is an easie inlet for the worst you can say, into such a minde as receives not the love of the truth. *Grace is by him turned into wantonness* &c. Thus you bely him; and they that are not of the light, believe you: and hence is the overflowing of your gall, which hath so filled the veins and passages of your book with bitter invectives and falshoods. If you had produced one clause rightly interpreted, crying down true holiness in its due place, and for its proper ends, you might have had credit. Yet true Evangelical sanctification will discover the vanity and unsoundness of Legal reformation. It is not all one, To serve in the oldness of the Letter, and in the newness of the Spirit. Also, Christ our righteousness is the bond of union with God, by faith in whom we abide in God, and walk with him. We cannot deal immediately with God in our own holiness.

Lastly, you think we are out of love with sin onely for fear of an ill turn, and do not hate it as sin: as if the love of God and the love of sin could lodge in one soul; or the Spirit received by the hearing of faith, did not work and cause an antipathy and contrariety against sinfulness: or that the chain of the Covenant of grace could be broken, and one link or branch sundered from another. If you so mistake your Patients, we will not have your for our Physician.

FINIS.

Reader, these books following are printed for Nath. Brook, *and are to be sold at his shop at the Angel in* Cornhil.

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